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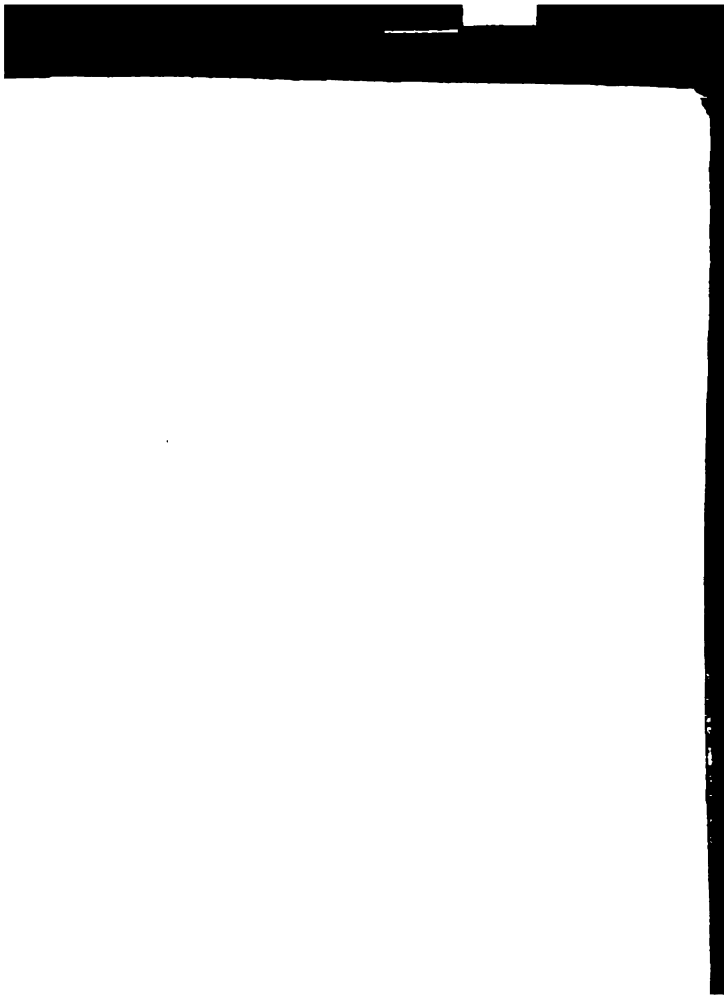

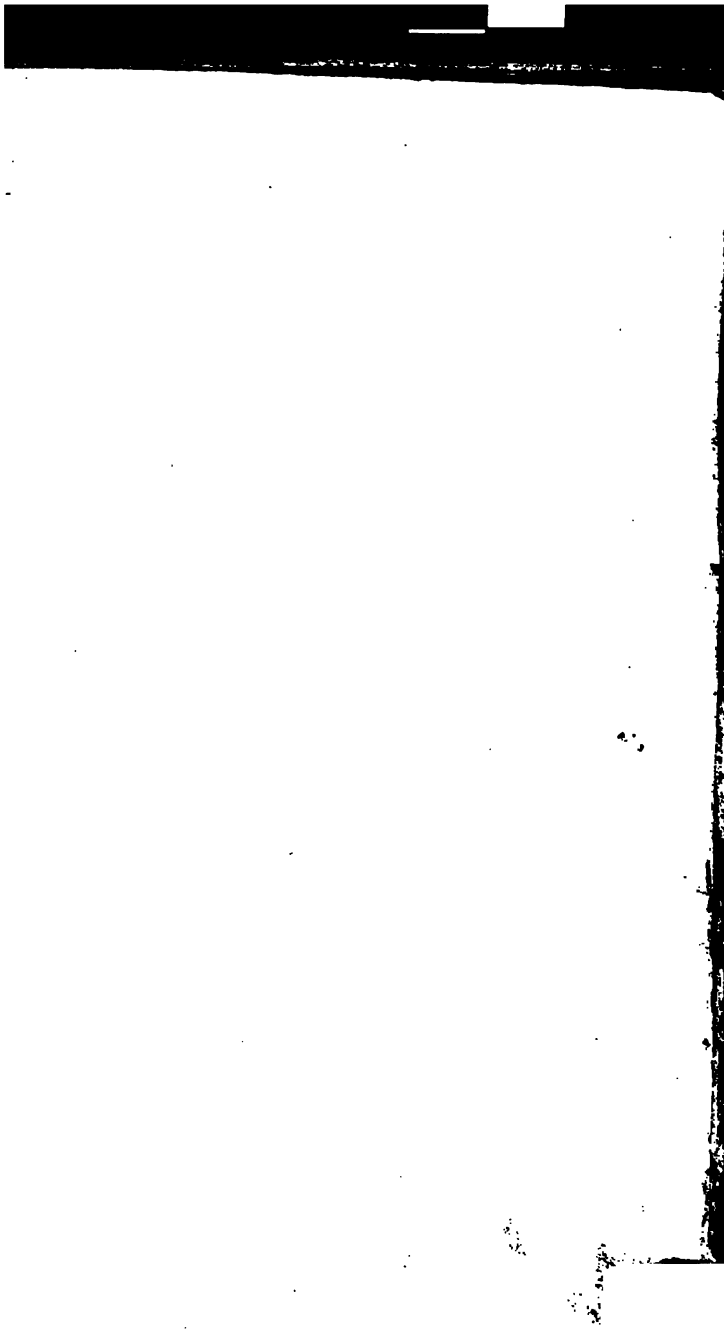

RECOMMENDATIONS,

Extracted from Reviews.

This work having been respectfully noticed in several Periodical Publications, a couple of short extracts are here inserted. The first is from the *Gospel Herald*, (N. Y.) No. 14, for Nov. 18. 1826, Vol. vii.

"The appearance of every thing," says the editor, "that may tend to enlighten mankind, and aid in removing the gross darkness which has covered the human mind during the lapse of ages will be hailed with pleasure by the friends of improvement and free inquiry.

"The author appears to have kept constantly in view as his principle object, a plainness of speech to enable common readers to meet on level ground and by fair argument, the 'bone and muscle' of orthodox sermonizers."* * *

"This work will prove a 'wholesome dose' for the sick, who are languishing amidst the pestilential effluvia, and groaning beneath the burden of modern orthodoxy. We recommend Dr. Brown's book to be taken in as large portions as the patient can possibly bear, and we sincerely hope it may prove (what the boasted medicines of the day have failed to be,) a sovereign remedy."

From the Christian Intelligencer, (Portland,) Number for Dec, 16, 1826. Vol. VI. "We think that Dr. Brown's History of Universalism contains a fund of useful information, and in a plain style, adapted to the instruction of common readers, for whom it appears to be principally designed." &c &c.

The same may be said of his History of the Jews, which shows that Christ's predictions and denunciations of judgments, respecting these people, have no allusion to a future state of punishment, but to the calamities that befel them in the destruction of Jerusalem, and throughout their dispersion among all nations down to the present day; to *which time the history is continued*, and many prophetic passages of scripture clearly illustrated.

Notice.—The author has issued proposals for publishing another edition of his History of the Shakers, with improvements and additions. But few books have been more read than the first edition of this work, on account of the singularity of the religion of the people who are the subject of the history.

Several periodical publications and writers have noticed this work. The editors of the Port Folio or Magazine, (Philadelphia) Vol. VIII. after several pages of observations concerning it, say, "We should do injustice to the author if we did not say, that no marks of intemperance or passion are visible in his writing; he appears to enquire anxiously after truth, and to use all possible means to enlighten himself on every subject of importance. These circumstances strongly recommend his writings.

"Totally unacquainted as we are with the author, we do not hesitate to say, that he writes and acts like a very sober good sort of a man." &c. &c.

An extract from the third volume of the Travels of Dr, Dwight, President of Yale College, says, "The author appears to have written with a commendable spirit of moderation, and with strong appearances of integrity, and with a respectable share of good sense and information."

Professor Silliman's Tour from Hartford to Quebec. "Mr. Brown appears to have written with candour and truth, and exhibits considerable ability.

A

HISTORY

OF THE

ORIGIN AND PROGRESS

OF THE

DOCTRINE

OF

UNIVERSAL SALVATION.

ALSO, THE

FINAL RECONCILIATION

OF ALL MEN TO HOLINESS AND HAPPINESS, FULLY AND CLEARLY PROVED FROM SCRIPTURE, REASON AND COMMON SENSE.

AND

THE PRINCIPAL TEXTS OF SCRIPTURE, COMMONLY UNDERSTOOD TO MEAN NEVER-ENDING PUNISHMENT FOR SIN, EXAMINED, AND THE TRUE SCRIPTURAL SENSE OF THEM CLEARLY EXPLAINED.

THE DREADFUL DOCTRINE OF ENDLESS MISERY INVESTIGATED, AND THE LONG CONTROVERSY, WHETHER OR NOT ALL MEN WILL FINALLY BE SAVED, DECIDED.

BY THOMAS BROWN, M. D.

Author of the History of the Shakers, Ethereal Physician, and History of the Jews.

"Thou lovest all things that are, and abhorrest nothing which thou hast made, for never wouldest thou have made any thing if thou hadst hated it"

APOCRYPHA.

"It is decided that the world of mankind shall belong to Christ, and the whole race of mankind shall know, and love, and serve God, and reign with him forever."

WESLEY.

ALBANY:

PRINTED FOR THE AUTHOR BY S. WOOD.

1826.

A LIST

Of the authors who are quoted in this work, mostly in the History, who have written some more and some less, in support of the doctrine herein advocated (except three or four.) I have classed all together, as Universalists, who have believed in the final salvation of all men; having paid no regard to their different sentiments how God will deal with souls hereafter to make them fit subjects of happiness.

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* The writer wishes Universalists of the present day to particularly notice Murray, pp. 317, 318. Universalists agree in so many things, they should not differ about non-essentials, and give enemies to the glorious doctrine we believe, cause to speak evil of it. The doctrine of universal salvation, and the final restoration, are both good, or infinitely better than the doctrine of the eternal existence of sin and misery. Murray, speaking of Winchester, says, "Though we are not agreed in sentiment in every particular, we join in one glorious truth; and on this ground I hail him as my friend and brother." So do ye one to another, and all be united.—See page 362.

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It will be seen that the writer has given the sense or meaning of those much controverted texts, and reconciled them with the foregoing, by other passages of scripture, and not by reasoning or arguments of his own; and the following is an index to the texts which have been quoted for that purpose.

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There are some typographical errors in this work, such as the omission of words in some sentences, and in some few others superfluous words inserted, but which do not alter the sense, so materially, but what the reader can easily correct them; therefore, not of sufficient importance for an errrata, except in page 395, the 7th line from the top, after the word Jews, *omit* "Peter was speaking of time relating to finite creatures," and in the tenth line, *omit* "and not as to time relating to the Deity."

Some mistakes in quoting chapters and verses are corected in the foregoing index.

The friendly reader will make allowance for any imperfections in the language or style, especially when he is informed that the writer has not had those fortunate advantages that have fallen to the lot of many of the learned. As he has considered the subject to be of great importance, and equally to concern all classes of people, his greatest care has been to write in a plain style, that may be understood by the unlearned, who are, particularly on plain religious subjects, the greatest number of readers. And if understood, he will be better satisfied than if he had been able to write in a style *above their comprehension.*

PRELIMINARY DISCOURSE,

In which several important subjects are considered, relating to the Doctrines of a Partial and Universal Salvation; or the final Restoration of all men to a STATE OF HAPPINESS.

IT is by our rational and moral powers, that we are eminently advanced above the brute creation, and rendered capable of the pleasures of society and friendship; of improvements in knowledge and virtue; and of forming some idea of the Being whom we call God. It is by means of these powers, he has given us, that we alone, of the whole animated creation, are enabled to contemplate the Great Author of the universe, and celebrate the glory of his perfections. And our reason attributes to this Supreme Being, who is said to be *love*, every perfection in unison with eternal benignity, and unchangeable philanthropy.

Considering the infinite wisdom and power of this Being, with his infinite and immutable love and goodness, (for if it be as the apostle testifies, that *God is Love*, and as he is eternal and unchangeable, his love must be the same,) we are constrained to believe, that every thing will finally operate to his glory, and to the happiness of all his intelligent creatures.

All the laws in nature, by which he governs us, are the result of perfect wisdom and goodness, and calculated to promote our felicity.—He has contrived and ordered all things for wise, and benevolent purposes. Every thing discovers the benignity of his nature, and the designs of his mercy to his intelligent offspring. Survey the work of God in creation; the exquisite harmony and beauty of the whole; the admirable connection and subserviency of the several parts; nay, survey thy own frame, the curious and astonishing structure of thy body, the noble faculties and capacities of thy mind; (especially when rightly cultivated and improved;) and from the wonderful marks of wisdom and goodness, which thou must distinctly perceive in thy own make, and in all things; we may draw this just and natural inference, that God hath contrived and provided for our happiness; and the world appears to have been constituted with this design at first. And so long as the world and all things are upheld by him, we must in reason conclude, that the same design will be continued: and I may add, so long as he wishes our happiness, he will find means to accomplish it.

An ingenious and judicious writer observes,* "When God created the human species, either he wished their happiness, or he wished their misery, or he was indifferent and unconcerned about both.

"If he had wished or intended our misery, he might have made sure of his purpose, by form-

*The celebrated Dr. Paley.

ing our senses to be as many soars and pains to us, as they are now instruments of gratification and enjoyment; or by placing us amidst objects so ill suited to our perceptions, as to have continually offended us, instead of ministering to our refreshment and delight. He might have made, for example, every thing we tasted, bitter; every thing we saw, laothsome; every thing we touched, a sting; every smell, a stench; and every sound, a discord.

"If he had been indifferent about our happiness or misery, we must impute to our good fortune, (as all design by this supposition is excluded,) both the capacity of our senses to recive pleasure, and the supply of external objects fitted to produce it.

"But either of these, and still more, both of them, being too much to be attributed to accident, nothing remains but the first supposition, that God, when he created the human species, intended their happiness, and made for them the provision which he has made, with that view and for that purpose.

"The same argument may be proposed in different terms, thus: Contrivance proves design; and the predominant tendency of the contrivance indicates the disposition of the designer. The world abounds with contrivances; and and all with which we are acquainted, are directed to beneficial purposes. Evil, no doubt, exists; but is never, that we can perceive, the object of contrivance. Teeth are contrived to eat, not to ache; their aching now and then is incidental to their contrivance, perhaps, insep-

arable from it—or even, if you will, let it be called defect in the contrivance; but it is not the object of it. This is a distinction which well deserves to be attended to. In describing implements of husbandry, you would hardly say of a sickle, that it is made to cut the reapers fingers, though from the construction of the instument, and the manner of using it, this mischief sometimes happens. But if you had occasion to describe intruments of torture or execution, this engine, you would say, is to extend the sinews; this, to dislocate the joints; this, to break the bones; this, to scorch the soles of the feet.—Here, pain and misery are the very objects of the contrivance. Now, nothing of this is to be found in the works of nature. We never discover a train of contrivances to bring about an evil purpose. No anatomist ever discovered a system of organization, calculated to produce pain and disease; or, in explaining the parts of the human body, ever said, this, is to irritate; this, to inflame; this duct, is to convey the gravel to the kidneys; this gland, to secrete the humour which causes the gout. If by chance he comes at a part, of which he knows not the use, the most he can say is, that it appears to be useless: no one ever suspects that it is put there to incommode, to annoy, or to torment. Thus we see, that God has, in his consummate wisdom, provided for our happiness, and has made nothing with design to make us miserable."

While we contemplate this earth, with all its variety of productions; while we behold it teeming with wonders and delights for man, and out-

ward circumstances happily adapted to our situation—nothing is more shocking than to behold a soul uninfluenced by gratitude, and lost to devotion: well might Cicero adjudge the man devoid of *all sense*, who could *not* discover *eternal design* and *contrivance*, in the economy of nature's works. The whole machinery furnished by eternal design, announces the power, wisdom and goodness of God!

"We are so formed, and our passions so disposed, that it is impossible we can survey the beauties of scenery, or a portrait finished by art —(much less the charms of *moral virtue*,) unmoved, and where indeed, we have no immediate interest; but in God, centers eternally, all our hope, and from whom we derive all our good: *him* therefore, we can never contemplate without the most fervid devotion and filial gratitude!"

We should always consider the Deity, as the most amiable, benevolent and delightsome object of our contemplation; not as a wrathful, capricious being, whom we cannot reverence; nor as a rigid, tyrannical being, whom we cannot love. If our religion was founded on such principles, it would be wise and rational, and there could be no foundation for any undue fear of his displeasure, and of those superstitious and enthusiastic notions and conduct, which expose the most excellent thing in the world to contempt and ridicule.

From what has been said, we may clearly see, that universal, immutable and eternal benevolence, is the most lovely perfection of our Creator, and the *supreme law* to all rational beings.

The law of love, is what the Deity himself observes, in the government of the moral system; for *God is love.* All the divine perfections are summed up in it; and his whole plan, is but the various operations of this single principle. All originates and terminates in the most perfect benevolence. "It was *love* which brought all creatures into existence, and it is only that which can continue them so." As truly observes the celebrated and pious William Law, "The love and goodness of God, was the cause and beginning of creation. Hence it follows, that to all eternity, God can have no intent towards the creature, but to communicate good; because he made the creature for this sole end—to receive good;" and consequently, to be happy.—"The first motive towards the creature, is unchangeable; it takes its rise from God's desire to communicate good and happiness; and it is an eternal impossibility, that any thing can ever come from God, as his will and purpose towards his creatures, but the same love and goodness, which first created and brought them into existance; he must always will to do that which he willed at the creation of them. This is the amiable nature of God; he is the good, the unchangeable, overflowing fountain of good, that sends forth nothing but good to all eternity.—He is the love itself, the unmixed, unmeasurable love, doing nothing but from love, giving nothing but gifts of love, to every creature that he has made; requriring nothing of his creatures, but the spirit and fruits of that love which brought *them* into being."

"As somewhat preparatory to what will follow hereafter, we will now take a view, (as far as our limited capacities will admit,) of the extent of that admirable and divine principle of love in God, and in us, his creatures.

"Love in us is limited by impotence, ignorance, our local situation and circumstances; often the outward and mental distresses of our friends and fellow-creatures, are beyond our power to relieve; and very often, of their real condition and wants, we are ignorant; and as no being but God is omnipresent, and who knows the wants and sufferings of all, he is the only one on whom we can depend, and who can give consolation

"In us, love is but a drop, in God, an ocean—in us, a spark, in God a flame—in us, impotent, in God, almighty—in us finite, in God, infinite—in us, borrowed, in God, original—in us, partial, in God, universal—in us, ignorant, in God, all-knowing—in us, mutable, in God, unchangeable—in us, it benefits the objects for a time, in God, it will last throughout every future scene of being—in *us*, love is confined to a spot, in God, it travels through vast immensity, explores millions of systems of worlds; nor is it stayed in its almighty ardour, till the whole family are made as happy as circumscribed creatures can be—in *us*, love can only soften outward calamities, but in God it reaches the soul, gives peace, and changes the night to day. The *self-existent* God must exist in the highest and most glorious, though inconceiveable degree of eternal purity and moral worth. His benignity illumines, sustains, *loads with bounty*, and clothes with varie-

ty of glory, suited to their various ranks, all tribes of dependants, from the creeping emmet up to the adoring seraph. All circumscribed beings are so infinitely unequal to the task of describing the almighty love and goodness of God, that, in the attempt, Gabriel must dwindle almost to the level of an infant."

From his love and goodness to his creature, man, to which the scriptures bear abundant testimony, we believe in this consolatory and encouraging truth, that we are formed with a design that all the power and malice of all the worlds in creation, can never alter; i. e. to be through eternity gainers by our existence!—This is as clear as that God does exist. For he must be the author of *us;* and such beings as we are, he must have made us with design to exist beyond this life; not to be miserable, but to be eternal gainers by our existence. As our first creation must have originated in uncontaminated, immutable love! Therefore, an eternal hell, is the mere imagination of the disordered brain of a fanatic! Love, with us finites, can never invent nor inflict tortures, when it can with equal ease liberate and save; it is then the height of blasphemy against God, and all fostering nature, to thus affirm of the Creator of all things. I know the advocates of this horrid doctrine, tell us, "that it is inflexible justice that damns the hopeless soul; that God once loved the wretch, but he outstood the day of grace; and, that in the fearful moment, when the sentence is pronounced, the God of love is his enemy, and has changed from love to hatred;" and to render *eternal tortures* more severe, the Father of all,

and all the saints in heaven, rejoice over his misery. Any one who can believe this, can believe any thing, however absurd, inconsistent, and abominable.

Did mankind universally believe that God is the merciful and kind Parent of all his intelligent creatures, and that *he is kind to all, and his tender mercies are over all his works;* and all men are equally the objects of his love and mercy; this certainly would have a tendency to unite mankind as one family, and in charity and good-will towards each other. But instead of this, and diametrically opposite to it, he has been, and still is, represented as a being of wrath, anger and hatred, and seeking revenge of his creatures, because in consequence of their ignorance and fallibility, they have offended him; and that he will forever exclude from his mercy and favour, millions of those creatures, (who never did him the least imaginable injury,) whom he made, on purpose for his own glory, and to enjoy him forever! I think the reader, who has never read any thing on this subject before, must begin already to see the absurdity of that which he has long been taught for truth. What a wide difference there is, in the two above short representations of the divine character.

Reader, which appears most like a good God, and most worthy of imitation? For those whom we conceive God hates, we should hate; and in every respect endeavour to imitate him.

Again, which being is best entitled to the appellation of holy, good and merciful? He who forgives all his enemies, enlightens their minds to behold *the excellencies* of his character, and

warms their hearts with love to him and to one another, which perpetuates their happiness, by divesting them of every wrong principle which hath occasioned their sufferings; or he, who, enraged to find his commands disobeyed, and in anger and hatred, consigns his enemies to endless wretchedness and torment? No question can be asked, more easy to answer.

How dreadful the thought, that God should be angry at, and punish his fallible creatures to all eternity, without having the least design for their good or happiness! Can a wise, merciful and good being punish for no purpose, but merely to satisfy what divines (so called) call vindictive justice? which they say, can never be satisfied to all eternity! What greater reflection can there be cast upon the character of God? And how hard is it with respect to man? For instance, what man would not by far have preferred (could he have had his choice) never to have had an existence, rather than to have stood an equal chance of being endlessly happy or endlessly miserable? How much more so, in the present state of human nature, when the chance seems more than fifty to one against happiness? Nor can it be supposed, that an infinitely wise and good God, would create creatures that he foreknew would be *endlessly miserable?*

More dreadful still is the idea which many entertain, that he created them on purpose to be endlessly miserable. But blessed be God, we have no cause to receive either of those pagan, disgraceful systems, as the plan of an all-wise and gracious Father.

All nations and people have believed simi-

lar to the ideas they have formed of God.—Those who believe that he possesses infinite wrath anger and hatred, can then believe he will punish as above described, those of his creatures who displease him. It is observed by a judicious writer, that "men believe and act in a great measure, like the being they worship, or assimilate to the character which they ascribe to their object of worship."

And it is very evident, that mankind in general, particularly those of Christendom, have acted according to their ideas of their God; they have been faithful in imitating him; as they have believed of him, so they have done; they have poured their wrath, and vengeance on one another with a witness; and many do the same yet as far as they dare—it is now on Universalist.—However much all sects may differ in other respects, they almost all unite in opposing Universalism, and in advocating and in upholding the kingdom of Satan. The spirit of persecution is far from being dead; it only wants the power, and it never will die, as long as people, particularly the clergy, (for they have always been at the head of all persecution,) entertain the same erroneous and horrid ideas of Deity. We believe in a God altogether the reverse to what is believed by most sects of professed Christians.

We believe that his love is towards all his creatures, that he is a lover *of all souls;* that his love is unlimited, boundless, ceaseless, immutable and eternal. That which he loves, he never ceases to love. Most others believe in a God who is changeable, hating the very creatures he once loved. Or that he hates and is angry with

his creatures at one time, and loves them at other. Yes, they believe in a God that is only changeable, but partial, wrathful, passate and unjust: which I shall soon clearly pr to be a correct statement of their faith.

I will now briefly state the manner in wh God has been represented, and his dealings wards mankind, by those who have been sidered orthodox divines.

After our first parents had eaten of the for den fruit, (by the persuasions of a serp which was, as is generally believed, influen by the Devil,*) their Creator became very

* Dr. Adam Clark, in his Commentaries, thinks it was a monkey, by the Devil spake, and persuaded our mother Eve. But many believe was no literal garden, fruit, nor serpent; but that the whole account is gether allegorical, or figurative, or should be understood as an allegor appears to me a very unlikely story, about the Devil raising a war in en, and a great number of other angels joining him and fighting, unt became conquered and cast out. How long this war continued, the le theologicians have never told us; and how they fought, or how spirits they appear to be utterly ignorant. Can it be possible that war, the est evil, scourge and curse, that ever afflicted our world, should first originated in heaven!!? If this be so, why so much inquiry and d from whence evil originated? when it is so plain that it originated in en. For we know of no greater evil than war. Beelzebub is said to b of all the fallen angels, or devils; so war may be said to be the head evil; and this originated in heaven. This of all things is the most ast ing!!!! And that he and his host should be cast out of heaven, and ed to come down upon our world, to torment us poor creatures. How it that he did not light upon some other planet? There are many much larger than this, on which he with his compeers might have had ger range; or is this planet nighest to heaven? Or is he omnipresent, is, throughout the immensity of creation? injuring and tormenting t habitants of all other planets as well as this. But the doctrine of De not my subject. If the reader should wish to see the Devil treated he deserves, I would refer him to a work entitled "A Treatise Atonement, By Hosea Ballou." The origin of sin and doctrine of begins at page 26.

I would just a little further observe, that the Devil and his Legion, they were cast out, have gone about seeking revenge of God, on hispoo ture man, and first began in tempting our innocent mother Eve, by me a serpent or a monkey. (Satan performed a great miracle to make speak.) On this I want to ask one question, why he did not tempt he has tempted all women and men ever since? No doubt, it was identica hame that tempted our first parents, that has tempted all men and wo *evil from that* time to this, all who are, as they were, i. e. of the earth, e

gry and his wrath was kindled; and we have been told from the pulpit and the press, that if the second Person in the Trinity, had not stepped in between God and fallen man, Adam and Eve and their whole posterity, all of us to the present day, and to the end of time, would have been doomed to everlasting misery. But the Son of God, the only begotten and unbegotten, co-equal and co-eternal with the Father, interceded in behalf of man, and promised the Father, that in his appointed time, he would go down upon the earth, and do whatsoever the Father pleased should be done to appease his wrath, and save fallen man from an eternal hell.—And nothing would suffice short of the obedience, suffering and death of his Son, thereby to make an atonement for the sin of his finite fallible creatures. According to our celebrated Dr. Watts

> 'Twas mercy filled the throne
> And wrath stood silent by,
> When Christ was sent with pardon down,
> To rebels doomed to die.

This Son, who they say was God, became man, by taking upon him a human body, born of the Virgin Mary, "true God and true man." In this body his creatures persecuted him, and finally, through ignorance, crucified him, (a much greater sin than the first.) God now becomes reconciled, having poured out all his wrath upon his Son, and satisfied the demands of divine justice, in suffering the punishment due to his sinful creatures. And though he has become reconciled, (who was never irreconciled,) and Christ has made *satisfction* for sin, and the *wrath and anger of the* Father is appeased, yet

his Son has to stand at the right hand of the Father, to prevent Him from destroying us. And it has been declared by those called orthodox, that if the Son was to stop making intercession, the wrath of the Father would immediately pour out upon the whole human race. And not only Christ must make intercession for us, but we must fast and continually pray, that our Creator may have mercy on us, and that his wrath may be turned away from us! And the Papists call upon all their reputed dead saints, to pray for them, "and all the angels in heaven, prophets, apostles, and mother of God, to pray for them:" For fear that their angry God, their God of wrath and vengeance, will at last damn, and punish them forever. Neither they, nor Protestants, are satisfied with representing him as a wrathful, angry Being, in the beginning, or when Adam and Eve eat of the forbidden fruit, and before he assumed human nature, in order as they say to appease his wrath, and reconcile himself to his poor creatures for their sin, (when they could not help it, being predestinated, or foreordained thereto,) but they will have him to be an angry illnatured Being yet; (no doubt they judge of him by themselves;) they preach, talk, and write, as much as ever about their God, as a being of wrath, provoked and angry; [These are not very agreeable dispositions, if we may judge from our own feelings of them. If so, their God must be a very unhappy being: but, as says a well known writer, "many entertain very gross ideas of God and his character."] He is displeased, *he is grieved*, and though he desires the happiness of all his children, and has suffered and

died to save them, that they might be happy, and though he is all powerful, millions of millions will be lost! And by and by, when Christ gives up his meditorial office, he will intercede no longer; and then, instead of God being *all and in all, and all things being subdued unto him*, he will become more wrathful than ever, and will cast off millions and billions of the creatures of his own creating, from his mercy and favour, and consign them over to the devil to be tormented by him forever!! And he will unite with the devil in tormenting them, by pouring, and some say, by raining down his wrath, with vengeance upon them forever and ever!! Thus far is an exact representation of the orthodox faith.

And we will soon see how several of our first divines, (so called,) have represented the character of God, by what they have said, of his wrath, anger, hatred, his fury, and fiery vengeance, against his poor weak creature man.

But from what has been stated of the manner in which God has been represented, He is a Being whose very essence is wrath—He is nothing but wrath, just like a wrathful illnatured king, who has no love or regard for any being but his eldest son. This son is directly the reverse of his father—benevolent, merciful, and kind to all: he has to be continually with his father, to intercede in behalf of his subjects, and his other children, to prevent him from pouring his wrath and vengeance upon them, in ordering his guards to destroy and torment great numbers of them.*

*Like as did several of the Roman Emperors. Nero and Caligula ordered great numbers to be *tormented*, and put to death. Sylla, merely for the *gratification of his wrathful* and hellish disposition, caused 7,000 citizens *of Rome to be slaughtered.*

But this son has such influence over him, that he is able to keep down his wrath, and passify his anger; something like David keeping down the anger of Saul, by playing on his harp before him. If we had an account of such a king as above described, now living, would he not be depised by all people? Certainly.

It is a truth, that in many respects, that disposition and conduct which would be despised in a fellow creature, as a king in the government of his subjects, or a father, his children, is ascribed or imputed to God!

We seldom hear or read a sermon, by limitarians, but what we hear, more or less about the wrath of an angry God. And in confirmation of this, they often say that "God out of Christ is a consuming fire," (not a consuming fire of evil or sin, but to consume, or destroy the sinner by forever tormenting him!!) And this, that "God out of Christ is a consuming fire," they quote for a Scripture text:* when there is not such a text in the Bible. But we read "Our God is a consuming fire," (Heb. xi. 29.) And this has been and should be construed directly the reverse to what many

* It will be objected, no doubt, that we often read in the Scriptures, of the wrath, anger, &c. of God. True, and we read that he "repented that he had made man, and that it grieved him at his heart!" And we read of his being oppressed and wearied. A man must have very gross ideas of God indeed, as much so as any ignorant heathen, who can imagine for a moment, that He was ever really sorry or grieved at any thing he ever made, or any act that ever transpired, or any thing ever done by man, or that he was ever really angry or displeased. If such words are to be understood literally, what a wonderful expression that was of Moses to tell the Lord peremptorily, "to turn from his fierce wrath, and to repent of the great evil which he had threatened to do against his people!!" (Ex. xxxii. 12.) *All such* expressions in the Scriptures, can mean nothing more, than speaking *after, or according* to the language of man, and have generally been so *understood.*

would have it to mean, that is *love*, instead of wrath; "A consuming fire of divine, love says one, (Wm. Law, and also many others,) which will finally consume, or destroy every thing contrary to its own nature," which is much more likely, and as it exactly corresponds with what the apostle John says, that *God is love.* Though he is opposed to all evil, and all that is contrary to his pure and holy nature, but without anger; a good man may feel opposed to all evil in himself, or wherever he sees it, without feeling any anger, or wrath against any one, however wicked; he feels love and pity, instead of anger; and why so much wrath, anger, fury and vengeance should be ascribed to God, who foreknew all things, is astonishing.

It is well observed by a late writer, and exactly agrees with what I have stated respecting the character of our Creator having been grossly misrepresented.

He says, "It must be a cause of sincere regret to every reflecting person, who has thought on the subject, to see the effect which wrong representations of the divine character has produced in the world. Such reflections upon God, instead of consoling the Christian, and giving him confidence, have excited no emotions in the heart but fear and sorrow. The Psalmist says, "according to thy name, O God, so are thy praises unto the ends of the earth."

The truth of this remark is apparent; the praises which men offer to God are regulated by their views of his character. If they behold in him an enemy infinite in every attribute, whose *glory is maintained* by the eternal tor-

ment of his creatures, they never will feel as did the Psalmist when he declared, *O that men would praise the Lord for his goodness and for his wonderful works to the children of men.* Pehaps there is nothing which will enable us so clearly to see the injustice of the representation which men have given of the divine character, as the notice of the striking resemblance that is between God and his adversary the devil, according to the delineation of their characters as given by clergymen of the Calvinistic order. It should not be forgotten, that these men have always set forth the devil as a being who should be universally abhorred. Hence we should expect that their representations of the character of God, would be a perfect contrast to those of him whom they call his adversary. But unhappily for them, and their deceived followers, they have represented them so like each other, that were it not for the difference in name, we should not know whether they meant us to apply some of their representations to God or to the devil. And we think that if we were left to ourselves to dispose of their descriptions of characters, we should sometimes, (without suspecting they would do otherwise,) apply that character to the devil which they meant for the Supreme.

It would be a work of too much time for me to notice all those doctrines in which the similarity of which I have spoken is seen; but to illustrate and prove my remarks, I will briefly notice a few of them. It has always been held up as the design of the devil to get as many people as possible into hell. This is his constant employment. Sinners have been warned to be-

ware and flee from him, lest he should succeed in getting them there. Now, it has been said of God, that he has done much towards this work. He has undertaken it, but with this difference from his adversary, it is without any uncertainty. Infinite wisdom and power have been exercised to plan and carry into execution a decree, which consigns to eternal woe the greater part of mankind. And there is one view of this subject in which God has been represented as worse than the devil. For the devil is dishonoured by what he does; whereas, it is said, God is of such a nature as to be glorified by such work; and when his saints become perfectly God-like, they will look down upon the misery of the damned with perfect calmness and undisturbed joy.

It has been said of the devil, that he places temptations in the view of people to allure them into his snares. This is no more than we should expect, if what has been already said of him be true. And we should expect something correspondent on the other side, if what has been said of God be true. And we find it, not temptation, however, but something much more effectual.—It has been said, that by God's decree, we are all born with a totally depraved nature, merely to have which, is an infinite sin, which entirely supercedes the necessity of temptation, for with this, men pant for sin, "*as the hart panteth for the water brook.*" Thus we see, as God's decree is unchangeable, so the means by which it is executed, are infallible; and in this way all things go in a dreadful order to hurry man to his appointed *end.*

Alas! that things should so be. O heavenly Father! give men right views of thy character, that they may worship thee in spirit and in truth?"

This writer truly observes, that "God and his adversary have been represented so like each other, that were it not for the use of names, we should not know whether they meant to apply some of their representations to God or to the devil." They say of the devil, that he is a being of wrath, hatred, and anger, and that he will torment the souls of men to make them as miserable as himself; and they say also of God, that he is a being of wrath, hatred, and anger, and that he will also eternally torment them. I can see no difference; they appear to be both alike, and engaged in the same work of tormenting; the worst work that any being can be engaged in. It is just as the beforementioned writer observes, that we should not know the difference, which was which, except it were by their names. And to make bad worse, one party say that God gave them to the devil, or predetermined that he should have them long before they had existence, or had done either good or evil; and another say, that God casts them off, and lets the devil take them, because they did not save themselves, when at the same time they say "Salvation is all of Grace, and we can do nothing of ourselves." And as Grace did not save them, they are cast away. So when we consider the difference between the two, relating to man's salvation, it positively amounts *to nothing.* This will be further considered *hereafter.*

Now it is no wonder, that a being who is miserable himself, should endeavor to make others so; for according to a common saying, misery loves company. But that a Being, who is said to be all love, all powerful and perfectly happy, should torment his own offspring, and give his greatest adversary power over them to torment them also, yea, to help him to torment them, is of all things the most inconsistent and absurd; and more so, if possible, when we consider, that it is the nature of love, and the disposition of all intelligent creatures, who are happy, to seek the happiness of others. And when from a principle of love, God created mankind, on purpose that they might be partakers of his happiness, to enjoy and glorify him forever, and he can never be disappointed. "But man became disobedient, and sinned against him."—Can you say, that God did not permit this for wise purposes? Is not love in us, very ready to forgive? Though "in us, a drop, in God, an ocean." Would not a good father reclaim his disobedient children, and hinder them from totally ruining themselves if he had power so to do, and freely forgive them if they had done ever so bad? "Certainly he would; if he did not, instead of being a good father, he would be very bad indeed." Has not God power abundantly? "Most assuredly." What! and yet let them perish eternally? Is this the character you ascribe to God? Contrary to every thing like love and goodness, of which we have any conception; and that conduct which every person would despise in an earthly parent. People, *particularly the clergy*, ought to be ashamed of

such doctrine, so derogatory to the character, not only of the Supreme, but of every good man.

I shall now notice further, how the lovely and adorable character of God has been represented, or misrepresented, under the darkness and power of Antichrist; and people in general have believed, and acted, according to their gross ideas of his character; and according to their own prevailing dispositions and passions, which they have ascribed to him, as, says a well informed writer, "Unhappily men have looked at Deity through the medium of a carnal mind, and have formed all their evil tempers in Jehovah." As they are often wrathful, and angry, pleased and displeased, so they think that God is the same. And they talk, and preach, and pray about God being pleased, and displeased, and of his being very angry at the bad conduct of his creatures; just as if babes, (for as to knowledge they are so in his sight, and indeed a great part of mankind are so in the sight of all men, (or the few) who possess a little wisdom,) poor weak ignorant creatures, at their best state, (or the best,) are said to be *altogether vanity*, (Ps. xxxix. 5.) and the scripture in another place says, that "all the inhabitants of the earth are but as grasshoppers;" (Isaiah xl. 22,) can do any thing to please or displease and make angry the omnipresent, omnipotent, unchangeable, eternal Jehovah, before whom "*all nations* are but as the drop of a bucket, and are counted but as the small dust of the balance; behold he taketh up the Isles as a very little thing," (Isaiah xl. *25.) Yea,* the world and all the planetary sys*tem is almost* nothing in his sight; and if annihi-

lated would hardly be missed by an eye that could behold the whole. Yea, even our planetary system, is almost nothing when compared to the innumerable billions of worlds that float in the endless immensity of space. And if creation is so eternal, and to us incomprehensible, what must the Creator be? O the inconceivable, incomprehensible greatness of our God, our Creator and Father!! Can he be offended at what his poor, weak children do? (made so, "made subject to vanity," for wise purposes.) Would not we despise the conduct of a parent, whom we saw wrathful and angry at his little children? No wise and good parent will be angry at his children on any account, and never correct them in anger, or passion, but in love, and for no other purpose but for their good, "that they might amend."

It is said by some good writers, that there may be a time or state, in which we may be where the seraphim, angels, (supposed to be the highest order,) now are; and then they as far beyond us as they now are; and thus all God's creatures continue eternally progressing in wisdom, knowledge, holiness, and happiness; and never, throughout the endless ages of eternity, arrive to where he is. Be this supposition as it may, it is so far from having any thing revolting in it, that it is very consoling and encouraging; and I cannot see, why not very probable.

But as great, and as far beyond our comprehension as God is, we have cause to be thankful that he has revealed himself to us as a Being of *love*. And this is what most nearly concerns *all his creatures* to know. If we could

know nothing else of him, to know this is sufficient, it is the best of all knowledge. It is the beginning and end of all that concerns us: indeed there is no end to it; for he has not only revealed himself as a Being of *love*, but also, for our great encouragement and consolation, the extent of it, that it is unbounded, unlimited and eternal, in which are embraced all worlds and all creatures.

It is my intention in this work to represent the true character of our Creator, that people may be led to imitate him in mercy, charity, tenderness, kindness, and in all good works one to another. And as by contrast the difference between two opposite things is more clearly seen, I will now make a few extracts from several celebrated writers, who have been called orthodox divines; showing further their ideas of God and how he has been represented by them, and that I have not exaggerated the dreadful account that has been commonly given of his character; which we will see has been contrary to every principle tending towards benevolence.

The following is an extract from a sermon entitled "Sinners in the hands of an angry God!" Preached (July 8th, 1741,) by that celebrated divine, Jonathan Edwards, then President of the College of New-Jersey. The text to this Sermon is Deut. xxxii. 25. "Their feet shall slide in due time."

Speaking of sinners, he says "They deserve to be cast into hell. They are already under a sentence of condemnation to hell. Every unconverted man properly belongs to hell. The *reason why* they do not go down to hell at each

moment, is not because God, in whose power they are, is not then very angry with them; as angry as he is with many of these miserable creatures, that he is now tormenting in hell! and they do there feel and bear the fierceness of his wrath." [How unaccountable it is that God should be so very angry at his poor creatures, even to help the devil to torment them, when he knew before he made them, what they would be, and indeed predestinated and decreed that they should be just what they were, and should act just as they did, and made them for this fiery torment, and after all this he is so very angry at them, angry at what he himself decreed should be, angry at his own work: just like a passionate man who, after he has made a thing, is angry because he made it not right. But we will go on with this dreadful sermon.] "Yea, God is a *great* deal *more angry* with numbers that are now or earth; yea, doubtless with many that are now in this *congregation*, that it may be, are at ease and quiet, than he is with many of those that are now in the flames of hell. The devil stands ready, to seize them *as his own*, at what moment God shall permit him!!" [as soon as they die the devil takes them.] "They belong to him!!" [It is an absolute falsehood, they belong to God, for he says in plain words; *Behold all souls are mine*; (Ezek. xviii. 4.) and Christ declares that "all were given to him of the Father." How stupid it is, to say that God would make souls, creatures susceptible of pleasure and pain, and give them to his great adversary, the devil, to be tormented by him in this

unmerciful and horrid manner, as this great divine describes they are, and as all the non-elect will be forever tormented. And did this preacher call this preaching the gospel? which is called good news to all: what more dismal news could he have told? Let us hear him a little further.] "He has their souls in his *possession*, and under his dominion. The scriptures represent them as *his goods*." [This is another ***] "Natural men are held in the hand of God over the pit of hell;" [Where then are *unnatural* men held?] "they have deserved the fiery pit, and are already sentenced to it." [Yes, long before they were born, or had done any thing to deserve it.] "And God is dreadfully provoked." [This represents him as a dreadful Being.] "His anger is as great towards them, as to those who are actually suffering the execution of the fierceness of his wrath in hell." [Why don't you say he is just as full of wrath as the devil, both alike? But it will be said, that the wrath of one is holy; but it makes no difference to the sufferers; they suffer as much by holy wrath, as unholy; there is no more mercy in one than the other.] "There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God; I mean His sovereign pleasure, His arbitrary will!!!" [i. e. Despotic will; why don't you call him a tyrant at once? You have represented him worse, already, than any tyrant that ever lived.]

The following are some observations that have been made on this sermon, by a writer who has noticed it; and I think that his whole congrega-

tion might have made similar observations on it, and ever remembered it with the utmost detestation; for certainly it is more like the ravings of a madman than any thing else. He says, "Reader, is not this wonderful, that God's sovereign will and pleasure should keep men out of hell, and at the same time be more angy at those that are *out*, than those that are in hell? According to this, God's anger abates, when, yea, at the time He is tormenting them with inconceivable misery! What kind of a being is this? When he is most enraged, he lets his enemies, or those with whom he is so terribly provoked, go clear! But the moment his anger abates, he torments them!!!" And if God is not represented more passionate, wrathful and cruel than a Nero or a devil, I don't understand the meaning of words. And what *consummate folly* to talk about God's anger increasing and decreasing, and being dreadfully provoked! Just like some men, sometimes pleased and sometimes mad; for every man is mad when in a passion, or angry, according to his height of anger; more or less, so is that of madness, or as a medical writer calls it, "a species of insanity."* "In this sermon the word hell occurs 49 times! And besides, in addition to the frequent use of the words "hell, devil, devils, damned, and damnation," he has got "furnaces, flames, flashes, fire and sword, hungry lions seeking for prey, fire and brimstone, fiery ovens, fiery pit, lake of burning brimstone, dreadful pit, glowing flames, red hot world of misery, bottomless gulf, black

* Arnold on Insanity, an excellent work, 2 vols. 8vo.

clouds of wrath, dreadful storms, thunder, rough winds, whirlwinds, floods of vengeance, fiery floods," [boiling hot water, I suppose, as Mahomet has in his hell, with melted lead, which the damned are obliged to drink, the devil holding them and pouring it down their throats,] "arrows drunk with blood, furnace of wrath, bottomless pit, fire of wrath, dolorous cries and shrieks, awful vengeance and horrid misery, with pitch-forks, devils and devils' imps"—a tremendous catalogue of fire and furies; enough, we think, to curdle the blood of the most brutal executioner of a Roman inquisition. But *not one word* is said in this sermon, (if it can be called a sermon,) of the gospel of Christ; no, not one word! It is one of those cold-blooded and tremendous productions, that sometimes flit across the mental heavens, eclipsing humanity and common sense." And I would add, if the devil himself was to assume a human body, (instead of a snake,) and preach a sermon, and tell about his place of residence, what could he say more? You may be sure he would not say any thing about love, or mention the gospel any more than the preacher of this sermon does.

As Edwards was of this country, and is considered a great divine, (I don't know of any one of late more so,) and as his writings (amounting to 6 or 8 volumes) have been much read and approved, I will make a few more extracts from his works, by which it may be more fully seen, how our first orthodox divines have represented God and his dealings towards his intelligent creatures: and they still continue to represent him in the *same* manner; though they begin to be rather

more merciful, and do not preach hell and damnation quite so hard; for as it is said, particularly by the methodists, that if the Calvinists were to preach their reprobation doctrine plainly, according to their faith, as they used to do about 100 years ago, they would open people's eyes to see the absurdity of it.* Just so it now begins to be, respecting preaching eternal damnation and punishment. We don't hear it thundered from pulpits as it was formerly, or even as it has been since my remembrance. To preach it as Edwards and others did, would open people's eyes to see the absurdity of it at once; and such preachers would lose their hearers.

Errors must die gradually; and I predict that the day is not far distant, when the endless wrath of God and eternal punishment, will no more be heard. As says a late writer, "Haggard er-

* Such absurdities as the following: Calvin says, in his Institutes, that "We refer the cause of hardening us (or our heart being hardened) to God. The first and remote cause of hardening is the will of God. It followeth that the hidden counsel of God is the cause of hardening."

And says Beza, another calvinistic divine, "God hath predestinated, not only our damnation, but also unto the causes of it, whomsoever he saw meet."

And says Zanchius, another predestinarian preacher, "God is the first cause of obduration. Reprobates are held so fast under God's almighty decree, that they cannot but sin and perish."

And says Paraeus, "It is the opinion of our doctors of divinity, that God did inevitably decree the temptation and fall of man. The creature sinned indeed necessarily, by the just judgment of God."

And saith Martyr, (another preacher of the same faith,) "God doth incline and force the will of wicked men into great sins."

And saith another, (Zuinglius.) "God moveth the robber to kill; he killeth, God forcing him thereunto. But thou wilt say, he is forced to sin. I permit truly that he is forced."

"Reprobate persons," says Pitcater, "are absolutely ordained to this two-fold end; to undergo everlasting punishment and necessity to sin; and therefore to sins that may be justly punished." Now, though greater nonsense, it does not lay in the power of man to write, yet these preachers were probably honest, and preached just what they believed; the natural effect of their contracted views of the benevolence of God.

ror is receding before the refulgence of truth, armed with the sword of the Spirit, which is the word of God.

> Our souls anticipate the day,
> When error shall be slain,
> And gospel truth in triumph ride
> O'er falsehood's beaten plain.
> When the loud thunders of the law
> Shall cease their dreadful roar,
> And heaven-born truth spread far and wide,
> And hell be preach'd no more."

It will not be preached in the millennium surely! Nay, and if that day ever takes place, the millinarians will look back with astonishment, to behold the absurdities of most of the doctrines which has long been called orthodox, particularly concerning infinite wrath, anger, hatred and vengeance of God, and eternal damnation. For then all will be love; none can then bear even the thoughts of any creature being tormented forever; and this will lead them to form correct ideas of the divine character. We read that all shall know the Lord; which must be by having a correct knowledge of his character.—If I was asked if I knew a certain person, though I had no personal knowledge of him, I might answer in the affirmative, if I had had a correct representation given me of his character; but if false, or just so far as false, I should err in my ideas respecting him, or my knowledge of him. Many people, and even many celebrated divines, appear to have much more correct ideas or knowledge of the devil and hell, (supposing there is such a being and such a place,) than they have of God and heaven.

I now return to that which I proposed to quote

from Edwards, and we will see further how God has been represented; which would not be so much worth notice, if he was not represented the same by divines of the present day.

He says, in his sermon entitled, "Men naturally God's enemies," vol. 7, p. 198,

"When you come to be a firebrand of hell, you will be a fireband in two respects, viz. as you will be all in fire, and full of the fire of God's wrath; and also as you will be all in a blaze with spite and malice towards God," [towards the devil too,] "you will be full of the fire of malice, as you will with the fire of divine vengeance; and both will make you full of torment. Then you will appear as you are, a viper indeed! You are now a viper, but under great disguise; a wolf in sheep's clothing; but then your mask will be pulled off; you shall lose your garments and walk naked. Rev. xvi. 15. Then you will as a serpent, spit poison at God, and vent your rage and malice in fearful blasphemies; out of that mouth, out of which when you open it will proceed flames, will also proceed dreadful blasphemies against God. The same tongue, to cool which you will wish for a drop of water, will be eternally employed in cursing and blaspheming God and Christ."

One might conclude that he meant all this as a burlesque on hell; but as, in truth, he did not. the abomination of the representation is greatly augmented, when we consider that poor little infants, who never did any harm, nor ever had so much as a single thought of evil, are also "little vipers spitting poison at God." And after all this, he *says, in another* sermon, "On the pun-

ishment of the wicked," same vol. pp. 387, 388, "We can conceive but little of the matter.—But to help your conception," [after all this terrible and horrid description, which we might suppose would never have entered into the heart of man to conceive, we must have something to help our "conception!" Well, let us hear what it is,] "imagine yourself to be cast into a red hot oven, or brick-kiln, or of a great furnace," [I wonder he did not mention Nebuchadnezzar's, heated *seven times hotter than it was wont to be*,] "where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine also," [yes it is all imagination, and the very worst and wickedst kind of imagination,] "that you were to lie there a quarter of an hour, as full of fire within and without as a light coal of fire, or a red hot piece of iron, all the while full of quick sense: what horror would you feel at the entrance of such a furnace! and how long would that quarter of an hour seem to you! If it were to be measured by a glass, how long would that glass seem to be a running! And after you had endured it for one minute! how overbearing to you would it be to think that you had to endure it the other fourteen!"

"But what would be the effect on your souls, if you knew you must lie there enduring that torment to the full of 24 hours? and how much greater would be the effect if you must endure it a whole year? and how vastly greater still, if you knew you must endure it a thousand years? O then, how would your heart sink, if you *thought, if* you knew, that you must endure it

forever and ever! That there would be no end! that after millions and millions of ages, your torment would be no nearer to an end than it was at first. [O Lord, thou madest me a poor, fallible, weak creature; I was weak and ignorant, in consequence of which I did wrong; wilt thou not have mercy on me and forgive me? I have suffered a great deal: it appears to me much more than I deserve for the sins I committed.* And what wrong I did, did not injure thee, or mar in the least thy happiness. I did thee no wrong; and even if I did, I did not do any thing with that intention; and I can't undo what I have done. What good can it do thee, or any being in all thy creation, for me thus to suffer? Surely a good being cannot take pleasure in beholding the sufferings of another, and when with no good purpose to the sufferer, nor no other creature.† O Lord! I understood, when I was in the other world, that thou wast merciful, and that thy mercy endureth forever: (and though I acknowledged I was wicked, in consequence of a nature which thou gavest me, or with which I was born, and with which I often thought I then suffered according to my sins,) I had hopes in thy mercy. I *so often* heard that thou wast a merciful Being; and from thy goodness to man and all thy creatures which I saw in thy creation all

* "There can no proportion be,
Between their sin and misery,
For finite crimes, infinite pains,
The thought Jehovah's honour stains."

† "What pleasure can to God arise,
Or to the blest above the skies,
To see in endless pain consign'd
So great a part *of* human kind?"

around me, I had reason to believe that thou wast merciful; I trusted in thy mercy; and though I knew I was a sinner, I still expected thou wouldst have mercy on me.* Must I be eternally disappointed, and forever thus suffer? O Lord forbid it! The time I lived and sinned in my former state of existence, appears but a moment; that time has vanished almost to nothing, in comparison to the time I have suffered. O my God! (for thou art my God, though I am in hell! thou hast power over me,) wilt thou not have mercy on me, and deliver me out of this intolerable pain, and I will love and praise thee, which must be more agreeable to thee, (and to all who are happy, for me to join them in praising thee,) than to hear my dolorous groans and screeches in this extreme misery! Lord Almighty, have mercy on me, forgive me, and deliver me, or else I beg let me fall into a state of non-existence. This would be enough to move the heart of any being but Calvin's God, (i. e. according to the ideas he had of him,) or Calvin himself, who could burn poor Servetus in a slow fire, though he begged for his life, and send him to an eternal hell.†

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* "Can boundless mercy cease to flow,
Whilst on the burning plains below
His creatures groan beneath their pain,
And never visit them again?"

† If Calvin had believed that Servetus, after suffering a cruel death, would go to heaven, he would have been more excusable in burning him; but as he believed he would go to an eternal hell of fire and brimstone, there is no excuse for him; but rather to say of him in the words of the poet—

"O man, unpitying, if of man thy race,
But sure thou sprangest not from a soft embrace;
Some rugged rocks' hard entrails gave thee form,
Or raging seas produced thee in a storm. HOMER.

But let us hear further what his followers say of the cries of those in hell, and whether any pity will ever be taken on them.] "God will not hear prayers in hell. He will not hear the prayers of the damned, if they could pray; but they cannot pray! They can do nothing but curse and blaspheme. You never, never shall be delivered. But your torment in hell will be immensely greater than this illustration represents." And much more he has, equally abominable and derogatory to the divine character. But I pass over it, to page 418. In his "sermon on the eternity of hell torments." He says, "How dismal will it be when you come under this racking torment, to know assuredly that you never, never shall be delivered from them; to have no hope. When you shall wish that you might be turned into nothing, but shall have no hope of it; but after you have worn out the ages of the sun, moon and stars in your dolorous groans and lamentations, without rest day or night," [what! will there be day and night in hell; may not the poor creatures have some rest a-nights?] "nay, not one minute's rest shall you have," [poor creatures, I think they are to be pitied,] "nor shall you have any hope of ever being delivered; when after you have worn out a thousand more such ages, yet you shall have no hope; but shall know that you are not a whit nearer the end of your torments; but still there are the same groans, the same shrieks, the same doleful cries, incessantly to be made by you, and that the smoke of your torments shall still ascend forever and ever." [there appears to be a deal of smoke, where will it go to? It must go somewhere,] "and that your

souls, which have been agitated by the wrath of God all this while, will yet exist to bear more wrath; your bodies, which have been burning and roasting all this while in these glowing flames, yet shall not have been consumed; but will remain to roast through an eternity yet, which shall not have been at all shortened by what shall have been past."

O Edwards! hadst thou known a thousandth part as much about the love of God, as thou imaginedst thou knew about his wrath, thou wouldst have told quite a different story.

The reader may think that he could not have added any thing more abominable, horrid, inconsistent and blasphemous, and more disgraceful to the character of God; but read the following, and then judge.

"The sight of hell torments will exalt the happiness of the saints forever. It will not only make them more sensible of the greatness and freeness of the grace of God in their happiness; but it will really make their happiness the greater, as it will make them more sensible of their own happiness; it will give them a more lively relish of it; it will make them prize it more. When they see others who were of the same nature, and born under the same circumstances, plunged in such misery, and they so distinguished." [What for? Why such partiality? When you say yourself, that those who are happy are no more deserving of happiness, for any thing they had done or could have done, than those who are lost. The truth is, you represent him to be so very wrathful, that it appears as if he must have *some on* whom he may give vent to his wrath.—

Just like some of his wrathful, ill-natured creatures, on earth; they must or will give vent to their ugly, vindictive and ill-natured tempers on some one, whether they have any cause of offence or not; and for this purpose were they created and predestinated to be objects of his wrath. "The saints in glory will know concerning the damned in hell, that God never loved them, but that he hates them," [without the least cause on their part,] "and reprobated them from all eternity." [What abominable, blasphemous doctrine.] "And O, this will make those in heaven sensible how happy they are. Seeing others in misery greatly increases the relish of any joy or pleasure." [No, none but devils, or devils incarnate.*] "Such," truly observes a writer, "are the doctrines of devils, which have been taught under the insulted name of Christianity."

Such passages as I have quoted glare upon the reader throughout the 15 sermons of Edwards. "The whole volume," says a writer who has noticed it, "is darkened and discoloured with the smoke and flames of hell, represented as curling around for the greater part of the human race. Such grevious torments in soul and body, without intermission in hell fire forever, to which Calvinism teaches that we are justly liable for what we are by nature, i. e. for being as God made us. It is in order that we may endure these torments, '*for the glory of his sovereign power over his creatures*,' as the Westminster divines express

* A good man, by seeing others suffer, in body or mind, in consequence of poverty or disease, and he being in comfortable circumstances and in health, the contrast may cause him to be thankful, but adds not to his joy or pleasure, but rather causes him to feel pity and sorrow.

themselves, that the God of all favour and consolation has created far the greater part of men. Of the countless multitude of human beings who have dwelt on our globe, there are very few, the end of whose creation, as decreed by God, was not their infinite and eternal wretchedness. To this they were ordained, and for this they have been prepared by him. He has sent them into the world with such natures, that they are utterly indisposed, disabled, and made opposite to every act, but such as might incur his vengeance."

I will now take notice of a little, out of a great deal, from the writings of the celebrated John Bunyan. In his book, entitled "*Sighs from hell, or groans of damned souls*," (what a horrid title,) he says, "When the ungodly die, their misery beginneth: for then appeareth the devils, like so many *lions*, waiting every moment, till the soul departs from the body," [standing round the bed, ready to snatch it, and fly off with it to hell, though God has said, "*all souls are mine.*" Yet, according to this representation, he lets the devil fly away with them to his den!] "sometimes they are visible to the dying man, but sometimes more invisible;" [yea, totally invisible to all men that ever died, except by imagination, in consequence of the mind being effected by disease;] "but always this is certain, they never miss the soul," &c. "Some are so fast asleep, and so secure in their sins, that they scarce know well where they are, till they come into hell; and this I gather from these words, *In hell he lifted up his eyes.* He was asleep before, but *hell* makes him lift up *his eyes.*" [hell fire and the smell of brimstone wakes him up, no doubt.]

"Again, thou shalt have none but an innumerable company of devils and damned souls to keep company with thee. What wilt thou do, when the real society of all the devils in hell will be with thee, *howling* and *roaring*, *screaming* and *screeching* in such hideous manner, that thou wilt be even at thy wit's end, and be ready to run stark mad again for anguish and torment." [Yes. I think so too, enough to make old Beelzebub. the devil himself run mad. But where can they run? One Harrison, a Presbyterian missionary, said, lately, in a sermon delivered in the town of Arminia, (N. Y.) "that the chains which bound the sinners were rivetted to the door of hell, and the bottomless pit." These divines appear to know all about hell; though they can't tell where it is, they appear to know more about hell than they do of heaven, and much more of wrath and hatred, than they do of love.] "Again, that thou mightest be tormented to purpose," [what, after so much, not tormented to purpose yet! well, how much more, let us hear,] "the mighty God of heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power." If so, it must be an infinite torment in a given time, which is impossible. They are not satisfied in having the torment infinite in duration, but it must also be infinite in degree. I think that those divines might have a little mercy, and more regard for the character of God, than to represent him to be such a very revengeful and cruel being. In the first place, the devil catches hold of souls as soon as they leave their bodies, and runs off with them to hell. Do any of our divines know where this

place is, that they talk so much about it? Some of the orthodox say it is in the interior of the earth, the centre of this globe, (Capt. Symmes' world,*) others of them say it is in Mount Vesuvius; others say it is in the moon, half of the time burning with heat, and half the time freezing with cold; and some say it is the comets.—Sir Isaac Newton says, that some of the comets, in their revolution round the sun, in approaching to and receding from it, are heated two thousand times hotter than red hot iron. This, for heat, would correspond with the hell of most of our divines; but in their greatest distance from the sun, it is supposed they become cooled; thus the damned must suffer less torment: but these divines say, at the same time, that they have no cessation of their pain. And to be short, others say hell is in the sun;† which altogether shows they don't know any thing about it, or where it is; and I hope no one will ever know where it is. I am confident a hell of fire and brimstone never will be found in all God's creation. Some may find, or feel pungent condemnation, sorrow and repentance; it is reasonable that all men should repent of whatever evil they have done. But to torment them in brimstone fire, when they can be made good and happy without, represents God as cruel, and taking revenge of his poor, fallible creatures. But the orthodox cler-

* The novel theory of this eccentric genius is, that the earth is hollow, and inhabited inside as well as outside, and that the entrance is at the poles. He is so confident in his belief of this theory, that he has gone so far as to petition Congress to fit out an expedition for him to go and make the discovery.

† Which has been supposed to be a world of fire, which is not at all *likely, and much* doubted by philosophers of the present day.

gy and people will have a hell somewhere, though they know not where, and the devil takes souls as soon as they leave their bodies, and flies away with them to hell, full of wrath to torment them, and God follows them with his wrath and vengeance; and thus God and the devil unite in tormenting them; only with this difference, that "God torments with his great wrath and vengeance as much as ever he can," i. e. infinitely—which must be much more than the devil can do. I wonder he does not give the devil power, that he may do all the cruel, abominable work himself, for it is just like him, as he has no love nor mercy. Nor indeed God neither, for he torments them as much as ever he can, infinitely more than the devil can do! O horrid! I think our divines might have a little more regard for the character of God, than to represent him in such a most cruel, ridiculous, and indeed blasphemous manner. Horrid, beyond all description: but let us have patience and hear a little more.

"Thou shalt have his wrath, *not by drops*, but by whole *showers* shall it come—thunder, thunder upon thy body and soul so fast and so thick, that thou shalt be tormented out of measure."

Reader, what dost thou think of all this—of charging a good, a merciful God, with such a disposition? who has declared himself to be *a lover of souls;* and that He will not cast *off forever;* will not *contend forever*, nor be always wrath; for if he was to be, he has said, *the Spirit would fail before him*, and the souls which he has made. (Isa. lvii. 16.) And after all these declarations, *and* many more of the same import,

we are told by those called divines, (than whom, with a few exceptions, there are no creatures that walk or crawl on the earth, further from divinity,*) that God will thunder, thunder down his wrath upon his poor creatures in an endless hell: the very creatures he made on purpose to partake with him of his happiness, and to enjoy and glorify him forever, and whom no power can disappoint. On these very creatures "he will thunder, thunder down his wrath," and at the same time he is thus tormenting them, with the devil to help him, he must support the souls he made, he must exert his power for the continuance of their existence, else "the Spirit would fail before him, and the souls that he has made." It would be impossible for any creature to endure such torment, and live, unless

* This assertion may possibly give offence to some of my readers, as their are many who think much of the priests, and that we should mind what they say; then hear what a celebrated one, of the Episcopalian church, says, and afterwards dont censure me for what I have said, no less a character than the Rev. David Simpson, of whom many have said, if ever there was a good man, he was one—"What a curse," says he, "have the priests of Christendom been to Christendom! How many precious souls have been led into the pit of destruction by an ungodly and superstitious and idolatrous priesthood? I was almost going to say, that *we parsons* have been the means of damning more souls than ever we were the means of saving." [I would say to friend Simpson, that there never was a priest that ever saved a soul, i. e. from an eternal hell; and that it does not lay in the power of all the priests that ever were, that are now, or ever will be, to eternally damn a soul.] "From our profession it is that iniquity diffuseth itself through every land!!! God forgive us! Instead of being a blessing, and spreading health and salvation through the nations, which is the undoubted design of the gospel of Christ and the christian ministry, we have been playing into each others' hands, have erected a huge fabric of worldly dominion for ourselves, and have brought down, and are at this moment bringing down the divine judgments upon our country," &c. &c. He has written considerable more of the like. It will be doing him justice to remark, that before his death he had concluded to separate from the Church of England, on account of several things *in that church*, which he considered to be anti-Christian.—*See his work entitled "A Plea for Religion."*

their living, or natural sensibility, were continually supported, and indeed increased, by the power of God. O Lord, wilt thou make creatures so susceptible of pleasure and pain, and continue them in existence on purpose to eternally torment them? Forgive, I pray thee, those who have thus calumniated thy merciful and adorable character. Having made these involuntary reflections, I now return to notice a little more from the same celebrated divine.

"O how fain would those who have lost their souls for a lust, for two pence, for a jug of ale, for a strumpet, for this world, come out of that hot, scalding, fiery furnace of God's eternal vengeance." [I must now stop again to make an observation—"God's eternal vengeance" against his poor, fallible creature, man, whom the prophet Isaiah says, are but as grasshoppers in his sight. What would be said of a parent who would punish his little children, and declare that he did it out of vengeance, or as taking revenge of them? Such conduct would be detested and despised by all people. To say that God punishes his poor creatures in vengeance, or as taking revenge of them for the wrong they had done, is abominable, and nothing short of blasphemy. For what is blasphemy, but speaking evil of God, and charging him with such a disposition and conduct as all men despise and detest in a fellow-creature? To say that God punishes or corrects, in love and mercy, and for the good of the punished, is quite different. And all parents and guardians, who have the care of children, may herein imitate him. Only remember to *keep in the spirit* of love and mercy, and

then there will be no danger of doing wrong. But it is well known, that most of professed Christians imitate their God, or act according to their erroneous ideas of him, for they generally correct their children in wrath and anger, and pour their vengeance upon them till it becomes cruelty, which I have often seen to my sorrow; and probably almost every reader has seen more or less of the same. Well, it cant be said but that they act consistent with their faith; so they believe of God, and so they do. But did people believe that God never punishes any soul, but in pity, love and tenderness, and that "he ever remembereth mercy—that he is rich in mercy——" plenteous in mercy," and not only merciful, but of "TENDER mercy," and that "his TENDER MERCIES are over all his works." I say, did people believe all this of their God, they might imitate him, or endeavour to be like him, and we should see more mercy, love and kindness among mankind, and cruelty would become detested. [I will now return to the orthodox raving, altogether the reverse of what I have said—a complete contrast.] "But ye ungodly fathers, how are your ungodly children *roaring* now in hell?" [Some innocent infants.] "But look to yourselves, for here will be *damnation* upon *damnation*; damned for thy own sins, and damned for being partakers with others in their sins; and damned for being guilty of the damnation of others." [i. e. damned, and double, double damned. Thus, after dealing out damnation by wholesale, without any pity, mercy or compassion, he says,] "Friends, I have only given a few short touches *of the torments* of hell." My God! If those be

only his short touches, what must be his long ones? Why, no doubt, what all the orthodox preach in the present day, that the torments of hell are greater than can be expressed or imagined. To a clergyman, who dissented from him in some doctrinal points, he said, "Ah friend, will it not grieve thee to see thy whole *parish* come *bellowing* after thee in hell, crying out, This we may thank thee for!!!" This horrid production of Bunyan's has passed through ten editions in London, which shows how much people are pleased in hearing or reading about hell and damnation. A certain humane writer, speaking of this work of Bunyan, says, "We seriously question whether the devil himself could exceed, in hellish and abandoned description and metaphor, this impious production!—It is more than enough to disgust the rational and humane of all sects and parties." But it is no more than what is still believed and preached, that the torments of hell are beyond all description; therefore, Bunyan, Edwards, and others, have only given us some short touches.—Search throughout creation, not only through this world and our planetary system, but throughout millions and billions of other worlds, that float in the immensity of space, and I am bold to declare, that not a greater contrast could be found to the true character of God, than has been given in the above extracts. And can it be possible that any poor, fallible, finite creatures, as men are, can do any thing to deserve such punishment? Is there any thing that has the least appearance of benevolence, love or mercy in it? But the worst of all is yet to come.

There is no description of cruelty, of which we have any knowledge, to be compared to what follows. It is an extract from a work, entitled "Universalism confounds and destroys itself." By Joshua Spalding, a late writer, and pastor of a church in Buckland, pp. 356. He says, "As the redeemed in heaven will forever behold the awful sight in hell, that exquisite torture, horror and despair, they will have the best opportunity to see what *they themselves deserve*, and from what they were redeemed. They are completely holy, and they look down and see their own dearest kindred in hell, under all the bitter agonies of death, and they stand *unmoved* at the *sight!* They maintain *perfect calmness* and *undisturbed joy!* They hear the great judge pronounce the final sentence; they see all the wicked sink down to hell, moved with *devouring flames* to meet them! A sight infinitely more dreadful than the sinking of worlds. At the same time. they begin the triumphant song, they see the power of God employed in the most *terrible manner*, to make their *dearest* and *nearest connections* forever *miserable!* And for this display of his power, they ascribe unto him, blessing, and glory, and wisdom, and *thanksgiving!!!* This *consideration*, were there no other, is proof that the redeemed in heaven stand *complete in holiness!* They feel exactly as God does, according to their measure!" And he says, "such a heavenly temper must begin in this world! When death comes, it is forever too late." This is "Universalism confounds itself." Now, I ask any man of common sense, whether it does not appear more *like, hell* and damnation confounds itself. And

worse still, if possible, is the following. Another great orthodox divine says, "If I ever arrive in heaven, I may then behold some of my nearest and dearest relatives or friends in hell, begging for drops of water to cool their scorched tongues, and I shall then clap my hands and sing louder songs of praise on account of their damnation and torment!" And further, "The time is coming, when the saints will sound the loud *Amen* to the indescribable torments of the damned, and even of their own children; and thank and praise God, and shout for their eternal damnation!!!" No, never, unless the Lord shall take away the heart of flesh, and give them a heart of stone. And it appears, according to these orthodox divines, it will be so; for one says, "When in heaven, *I shall be like God;* and if one of my children is then suffering the torments of hell fire, I shall behold him unmoved, for I shall be swallowed up in love!" Most astonishing! My God, what kind of love must this be? Must it not be the love of devils, or of a Nero, or the most wicked men that ever lived and delighted in cruelty. Nay, I don't believe there has been one man on earth, so bad, so wicked and cruel, as to behold his child in such misery, unmoved or unaffected at the sight; nay, not one that ever lived. With a good degree of propriety does one writer say. "If this is heaven, give me hell! If this is love, give me hatred!! That sympathetic feeling implanted in our bosoms by the God of love—and that love which the Saviour of the world expressed, when dying on the cross, thus. "*Father, forgive them,* for they know not what

they do"—is by this accursed heresy, banished heaven, and *consigned to hell! ! !*"

I cannot feel free to pass on without making some further observations on the above extract from Spalding's sermon; and I shall write just according to the impressions of the moment.—I will first notice what a cotemporary writer has said concerning rejoicing in heaven over the sufferings of our fellow-creatures, and that such a heavenly temper must begin in this world.—He says, "Reader, we know of no terms in use among men sufficiently expressive to even whisper the detestation in which we hold such sentiments. We therefore shall only observe, that according to the qualifications above described, Nero and Robespierre stood pre-eminent, as candidates for heaven! And we think if the name of our merciful Father was erased from the extract," (i. e. which I have made from Spalding's sermon,) "and the word devil substituted in its place, it would even then be speaking evil of his satanic majesty, in a measure which neither the scriptures nor reason would in any shape justify! !"

Reader, what wouldst thou think of that man, who could stand and behold his own child, or indeed even his enemy, under the extreme agonies of death, or in acute distress, and at the same time remain *unmoved*, without the least pity, and "*maintain perfect calmness and undisturbed joy?*" Would not all people consider him, if he was not insane, more like a devil than a man? and complete in hardness of heart; and that he had not a spark of holiness or goodness in him? *Most certainly* they would.

"The man who could repose in peace," says an author, "'*and maintain perfect calmness and undisturbed joy*,' and rejoice over the sufferings of his greatest enemy, while writhing in the torments of an endless hell," (but I say, under only momentary torment, or extreme distress in this life,) "would be a devil, and better fitted for a hell himself, than any other place or state which can be imagined."

Then, as maintaining perfect calmness and undisturbed joy, and rejoicing over the sufferings of a fellow-creature, even over the nearest and dearest friends or relatives, is proof that the redeemed in heaven *stand complete in holiness*; but in this world, those who can rejoice over the *misery* of others, it is proof that they *stand complete in hardness of heart* and cruelty, and are of an ungodly disposition. So, what is good in heaven, is abominable on earth; and what is devilish on earth, is godlike in heaven! *O dear! O dear! what work orthodoxy has made of theology!*

It is a good observation of the celebrated Dr. Doddridge, for there has been some, even of those called orthodox, that did not believe in such wicked doctrine. He says, "That a being, who is said not to tempt any one, and who declares that he desires not the death of a sinner, should *irresistibly determine* millions to the commission of every sinful action of their lives, and then condemn them to eternal misery on account of these actions, that thereby he might promote the happiness of others, who are, or shall be irresistibly determined to virtue, is, of all incredible things, to me the most incredible."

Again, "if it is an evidence of hatred to view with complacency the suffering of another," and if, as it has been often said, "that man must be hardened in iniquity, to delight in the misery of any human creature, (or even a dumb creature,) how abominable must the state of the minds of those be, who can view only in prospect, without pain, or with indifference, the eternal misery of millions." "Heaven, in mercy, grant," says a benevolent writer, "that we may never exhibit this inexpressibly wicked evidence of love to the brethren, to prove that we are regenerated. We reiterate the declaration, "If any *man* say, *I love God, and hate his brother*, (that is, any fellow-creature,) *he is a liar.*"

The orthodox say, that "it is proof that the redeemed in heaven stand complete in holiness, because they praise God for employing his power in making their nearest and dearest connections miserable!" Now, is not this most absurd and blasphemous? When we are directed by Christ, to pray that the *will of God may be done on earth as in heaven*, did he mean that we should rejoice over the sufferings of any of our fellow-creatures? No, not even an *enemy;* for *him* we are directed to love. Can I love a creature, and be pleased in seeing it suffer? We are directed, while in this world, to love *our neighbour as ourselves*, and to love all our fellow-creatures, to do all the good we can to them, and to wish and seek their happiness; but in the world to come, are we to become so metamorphosed as to become malevolent and cruel, and hate millions of our fellow-creatures? We must hate them, in *order to rejoice* over those in misery; this is

undeniable. "The redeemed in heaven, look down and see their dearest kindred in hell, unmoved at the sight," &c.—"the sight of hell torments will exalt the happiness of the righteous," &c.—"and for the display of God's power, in the torment of the damned, even their dearest and nearest connections, the redeemed will ascribe thanksgiving," &c. And then we are told that such an heavenly temper must begin in this world! Now suppose there was a sect of people, who practised all this—rejoiced over and on account of the sufferings of their fellow-creatures—met together on Sabbath days, and thanked and praised God for making so many miserable, by disease or any way, the more misery the more joy, especially in such times as when the yellow fever was most prevalent: with this people it might be said, consistent with modern theology, that "an heavenly temper had began in this world!" But would they not be called, by every rational person, a set of inconsistent, cruel, hard-hearted wretches? But they would be doing perfectly right, if rejoicing over the misery of others, as we are told, is "feeling, in a measure, just as God does." This is, to all intents and purposes, "changing the glory of the incorruptible God into an image made like unto corruptible man, and four-footed beasts, and creeping things, and fowls of the air." It is representing God as delighting in the misery of his creatures. O what a horrid character they give of a good God, whose tender mercies are over all his works. I cannot see any difference between the character they give him, and that which they give the devil: of the two, the latter

is the least to be dreaded; for they say, that God "pours down his wrath and vengeance, not by drops, but by showers, and thunder, thunder." And we know, that after heavy claps of thunder, the rain pours down, so the wrath of God will pour upon the damned in hell! And as the devil is a being of wrath also, they both unite in punishing poor souls, just alike, as I said before; only with this difference, "that the mighty God of heaven will lay as great wrath and vengeance upon them as ever he can by the might of his almighty power; whereas the devil can only torment them in a limited degree.—This is representing God as much worse than the devil as infinite can exceed finite—and deny this who can.

As this account of the orthodox faith is really horrid, some readers may think it hardly possible, and that I misrepresent what these divines have said: but I do not; I use their own words, I quote them correctly. And if saying, as I have quoted from their own writings, does not represent God as I have said, what words can be used to represent one being more wrathful and cruel than another. And surely God has more power than his adversary; therefore, if he punishes as much as ever he can, he must punish infinitely more than the devil can! and punish his creatures, not only infinitely in duration, but infinitely in degree; and millions of souls, whom he predetermined should be thus punished, without any regard to their good or evil deeds. "They were reprobated by God from all eternity, and were made for no other purpose than fuel for

the fire of hell."* And is not all this representing God in an abominable and blasphemous manner? If the leading clergy had tried their utmost, and exerted all their learning and ingenuity to degrade the character of God, and represent him as the most cruel and detestable of all beings imaginable, what more could they have said? How could they have spoken in stronger terms, in describing the wrath, anger, hatred and vengeance of God against sinners? And he is not only so represented, and so severely punishing his creatures, by Bunyan, Edwards, Emmons, and other celebrated divines who are dead and gone, but in sermons, and writings in the present day. A pamphlet, or tract, just published by the New-York State Tract Society, is all in the same strain, giving exactly the same representation of the wrath, anger, &c. of God, and the torments of the damned in hell, and those in heaven rejoicing over their misery. And most of their tracts contain little else but pestiferous stuff, calculated to poison the young and tender mind: teaching children, for whom they are principally written, that their heavenly Father is a wrathful, angry being, and will damn them, even for that nature which they brought into the world with them; i. e. for being just as the God of nature made them; and that millions and billions of God's intelligent creatures are hated by him, and will be the victims of his eternal vengeance; and the few that are saved and happy

* Some may doubt this, and think it not possible that any body could ever so believe; but pages could be quoted from Calvinistic writers, and the Westminster, or Presbyterian, Confession of Faith, to prove that what I have said is correct.

in heaven, will rejoice over their misery. But the apostle declares, in direct contradiction to this horrid doctrine, that *we must put on as the elect of God, holy and beloved,* BOWELS OF MERCY, KINDNESS, *humbleness of mind, meekness, long suffering, &c.* Can it be possible to put on the holy and beloved bowels of mercy, &c. and rejoice over the misery of your fellow-creatures either in this world, or any other, and sound the loud *Amen* to the indescribable, eternal misery of one single soul, not to mention millions? If you answer yes, which according to orthodoxy, you must, then what kind of an amen would you sound, if you were to put on the bowels of hatred and cruelty? Worse you could not do than consign your fellow-creatures, and even your children, over to endless torments, and rejoice over their misery; the devil himself could not do worse—the most wicked men that ever lived would not do so much. But we are told by almost all the orthodox divines, that "this is what the redeemed in heaven will do! and that this is proof that they stand complete in holiness, and that this heavenly temper must begin in this world, when death comes it will be forever too late." If such a temper was to begin and to be practised in this life, it would make a hell on earth! What damnable doctrine! But I don't want to swear about it, nor use rough language; but it is really enough to grieve any man, who has any love or regard for his fellow-creatures, that those who had been our nearest and dearest kindred and friends, even our own children, and *poor little* innocent infants, under all the bitter *agonies of* death, "ever dying and never die;"

and we shall become so hard hearted as to "stand unmoved at the sight; yea, the sight will increase our happiness in heaven, and cause us to rejoice over those in endless misery, and sing louder songs of praise on account of their damnation!"

Edwards says expressly, that "the sight of hell torments will increase the happiness of the saints in heaven, and that the sufferings of the damned will be no grief to them, but rejoicing. They will not be sorry for their damnation; it will cause no uneasiness or dissatisfaction to them; but on the contrary, when they see this sight, it will occasion rejoicing and excite them to joyful praises. And the saints in heaven will know concerning the damned in hell, that God never loved them, but that he hates them and reprobated them from all eternity." If I ask him what they had done? or if any thing had been in them worse than in the saints, or those that are made happy? He answers me, "no, and that they are just as worthy of heaven and happiness as those who are in heaven;" then what are they reprobated and made miserable forever for? "Because it is God's sovereign will and pleasure; he chooses to damn them, and make them forever miserable!" Reader, if you can hardly believe that Edwards ever preached or wrote such horrid doctrine, then see his work entitled his "Practical Sermons," sermons 22 and 23. And he tells in the same sermon, a deal more about the day of judgment, and friends being separated, wives from their husbands, and husbands from their wives, and children from parents, and parents from *children;* and those who are raised

to heaven, rejoicing over those who sink down to hell; and he says, "after they have seen you lie in hell thousands of years, and your torment shall yet continue without rest, day or night, they will not begin to pity you then:" [a most hard hearted set of beings:] "but they will praise God that his justice appears in the eternity of your misery. However you may wail and lament, you will see in them no signs of sorrow that you are not with them; they will have no pity for you, but praise God," &c. &c.—a great deal more of the same rant.

And says Dr. Emmons, another late celebrated divine, in his 16th sermon, "One part of the business of the blessed, is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torments will be eternally ascending in the view of the vessels of mercy, who instead of taking the part of these miserable objects, will say, amen, alleluia, praise the Lord." And says he, "It concerns therefore all the expectants of heaven to anticipate this trying scene, and ask their hearts, whether they are on the Lord's side, and can praise him for reprobating as well as electing love?" That is, reader, if you hope to go to heaven, ask yourself if you can be reconciled to the "trying scene," (yes, trying, I think it must be,) of seeing your fellow-creatures in misery, and taking no part with them, or pity on them, but say amen to their misery, and bless God that they are miserable; and if you feel that you can do this, and rejoice *over* their misery, this will be proof to you that *you are on* the Lord's side! And as you should

endeavour to be here, like as you will be in heaven, you must endeavour to praise the Lord and rejoice on account of all the misery you see in this world. If your heart is not hard enough to do this, you must try and harden it; this will be proof that you are trying to be on the Lord's side. But if the devil himself was to assume a human shape, he could not preach a worse doctrine. Wo to tender-hearted people; they will not be able to harden their hearts—therefore they cannot get on the Lord's side.

All who ever felt the love of God, can bear me witness, that there is not two things more contrary, one to the other, than this doctrine is to the Spirit and love of God, and to the experience of all good men. All, when they have the most love, have felt the most pity for all in distress, and love and tenderness toward all their fellow-creatures. Those who ever felt the love of God, be they of what sect or profession they may, know this to be the truth. And when influenced by the love of God, they loved even their enemies, and felt it flow towards all their fellow-creatures, without any respect to character or profession. There is no man that ever felt this love, but that it gives the lie direct to the foregoing doctrine. They cannot rejoice over, nor neither can they be reconciled to the misery of any creature. Those who have ever felt this love, have felt according to what we read, that God is love, and heaven is love. What other ideas can we have of heaven, but love? And to talk of love rejoicing over misery, or being pleased at the sight of a creature in misery, is perfect nonsense, as it is contrary to its very nature.—

We must hate a creature, to be happy in seeing it miserable.

I now prove as clear as any thing can be proved, that as God is love, and heaven is love, that no happy soul in heaven, can be reconciled to the misery of any creature, much less rejoice over their misery; and that such doctrine, and that of eternal misery, is absolutely false; and not only so, but really abominable and blasphemous.

The scriptures abundantly testify, that by a man's loving his neighbour as himself, he becomes like his Father which is in heaven. This love must necessarily cause him to have the same desire for the salvation and happiness of his neighbour, that he has for himself. And if in another state of existence, he be made, in his measure, perfect as God is perfect, this love for his neighbour, and desire for his happiness, will be so great, that he cannot be perfectly happy while one soul remains miserable. If, then, one man be perfectly happy in the world of spirits, all others must; because it requires the happiness of all to complete the happiness of one: and for this plain reason, that if he love his neighbour as himself, the torment of one soul would render him as unhappy as he would be if he himself endured the same torment. We trust in God, that the command he has given us, that each love his neighbour as himself, will be obeyed; and that as a necessary consequence, all will be happy.

Reader, think of this; if you have lost a beloved wife, child, or friend, and you knew that either was in such intolerable torment, and was so *to remain* eternally, how would you feel?—

Or to know that our friends and fellow-creatures, who had departed this life, were in such torment, it would be too much for any human person to bear. If such knowledge was made known in this world, to a certainty, as it is now pretended only to be believed, we should see little else but sorrow and mourning, and tears running from people's eyes as they walked the streets. Only the belief of it has driven many to distraction, and into such a state of desperation, as to cause them to destroy their own lives. And it is well the abominable, wicked doctrine is not believed more than it is; but if it were known for a certainty, it would drive half the world to insanity and desperation; and as we have many suicides now, only by the horrid preaching and believing of it, we should then have a thousand to one.

But after this life, those who go to heaven, will behold millions and millions of their fellow-creatures writhing and screeching in indescribable torment and despair; and instead of pity, sorrowing and mourning, they will even be pleased with the sight, and it will add to their heavenly joy!!! Good Lord! what a religion is this!—How comes it that people have become so darkened in their understanding? One might suppose there was not a man of sense in the world that believed it: but so far from this, it is preached every Sabbath, in almost every part of Christendom.

Thus, after this life, all our feelings of benevolence towards our fellow-creature forever cease! Then surely we must become unfeeling and hard hearted. "No, we shall be resigned to the justice of God." I *positively* and confidently deny

any such justice in God, and that there is nothing in the whole volume of sacred writ to support it, nor any thing so contrary to the principles of benevolence, and so opposite and derogatory to the character of God, and to common sense, whatever our great divines may say to the contrary notwithstanding: for I know, with all their learning, and I but little, they cannot prove to the contrary. There are those, who although they believe in eternal misery, dot not believe or preach that the saints in heaven will rejoice over the misery of those who are lost, or that their sufferings will add to their joy. (And these also say, that the saved will be resigned to the justice of God.) But if they have no pity nor sorrow for those in misery, they cannot have so much love and mercy as people in general possess in this life; and therefore, as I said, they must become more unfeeling and hard hearted. But this very few will be willing to acknowledge. What then? I see no other way, but that you must acknowledge it, or give up a place or state of eternal misery: for if those in heaven possess only as much love, pity and mercy, as good people do in this life, for the afflicted, and one soul is in eternal misery, it must cause those in heaven, pity and sorrow, and therefore mar their happiness. And there must be some truth in what a writer says on this subject: "Songs of praise," says he, "will be scarce articles in eternity—the scenery of this theatre will be performed without music—we shall thrill no songs of praise—silence will not only prevail in "heaven for the space of half an hour," but throughout the wasteless ages of eternity. For if we have nothing to

thank God for, but for our being so highly favoured above our neighbours and fellow-creatures, and children, and no more worthy than they, and they roasting in the inconceivable torments of hell's lava, we shall sit mute and silent as Job's friend, because of our great grief."—I dont know what clearer proof any one can wish for, that if there be a hell of eternal misery, there can be no heaven of complete happiness. And then there is no other way to avoid the truth of this statement, and what has been said before, of loving our neighbour, or another, as ourselves, but by the weak and most absurd objection that is made by some, that we are not to judge of the benevolence and love of God, and of the love of those in heaven, by our commisserating feelings towards our children or friends, and by the pity and sorrow we feel, in this world, on account of the sufferings of our fellow-creatures. Now this is the main pillar on which eternal misery is supported; but if it can be pulled down, it will be as sure death to their doctrine of eternal misery, as Samson was death to the Philistines, by removing the main pillar of their building. By what are we to judge of God, if not in this respect, concerning his love towards mankind? which of all things most nearly concerns us, then we ma ynot judge of him at all; and if so, we cannot be condemned for not loving and obeying a Being of whom we can have no conception. And can we conceive of God but by reason and experience? All good men that have ever lived, have judged that God was love; not only from the account we have in the scriptures, *that God is love*, but from what they

have experienced at certain favoured times, when they have felt as if they could receive the whole world in the arms of affection; and that this love excluded not one fellow-creature, no not the wicked. And this has been called a foretaste of heaven: by this all have judged what heaven is, that it is an increase of this love; and says one, "eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive the things which God hath prepared for those that love him." But it has been experienced in a small degree, no doubt by many, as says the same apostle, "but God hath revealed it unto us by his spirit"—in us, a drop, in God, an ocean; and it has been the testimony of all who ever experienced it, that it caused them to feel love, charity, kindness and tenderness towards all their fellow-creatures, and to feel pity and sorrow for the afflicted. If heaven is an increase of the same, which no Christian will deny, then the effect must be the same; and it is impossible that we can see any in misery without sorrow. And as says a learned writer, "by what can we judge of God but by that resemblace of him we find in ourselves? Had we no power, could we form any idea or notion of omnipotence? If no knowledge—of inscrutable wisdom? If no compassion—of eternal benignity? If no parental feelings—any idea of God's *tender mercies over all his works?* If we may not judge of God from what we find in the attributes of our own nature, we surely are to judge of him from what we find without ourselves, or not judge of him at *all.* And can we determine any thing of the character and government of God, in things ex-

traneous to ourselves, but by that *reason* which is found only within ourselves?" It is certain that the objection cannot be supported by one sentence in the scriptures; but to the contrary, for we are told in plain words, that "*this is the love of God, that ye love one another.*" Here we are told what the love of God is. Who can now say that we are not to judge of God by our commisserating feelings, or by the love we feel one for another, when we are told that in loving one another, that this is the love of God. Love, in man, is a native passion, or affection, co-eval with his existence, and inseparable from his nature, created in him by the God of love. He who is devoid of this passion, is a monster in nature, and born of the rocks.

Although I have said enough already to clearly prove the fallacy of the objection, I will make an observation or two more. Those who make the objection, acknowledge we may judge of the devils, and the disposition of those in hell, by our feelings of wrath, anger and hatred, or seeing the effect of it in others; and are very ready to say, such an one acts like the devil, particularly of one who manifested pleasure in seeing any creature in extreme distress.

The same writer last quoted, in speaking of the objection says, that "he could not have believed it would ever have been urged by any man of sense, if he had not heard it himself, and that it is so futile, it does not deserve a serious answer." "It is very obvious," says he, "why such folly is offered as a *succedaneum* for arguments; because arguments taken from the nature *of God, cannot* be sustained a moment in

support of an eternal hell! And should the trifling objector admit us to judge of God by the benevolent feelings of our nature, which God has given us, his *unfounded* notions of damnation are gone, and his patrimonial *hell is no more forever!* Is there a *Turk*, or a *Tartar*, possessed of implacability of hatred, or insatiable vengeance sufficient to support him one diurnal revolution, an unmoved spectator of the indescribable tortures of a damned enemy! Is there a fond parent, who could be happy in the kingdom of heaven, and see a child writhing in the flames of hell!—to talk to fiery tempests, to implore the raging flame to give its burning o'er? Can we entertain such dishonuorable thoughts of the Father of eternal mercies, who could with infinite ease raise the forlorn damned to unfading glory, as to believe he can see his own offspring in torments that shall never end, and stay his almighty hand of deliverance? Can almighty love grow cold, and immutable mercy perish from its fountain?

If God, angels, saints and heaven, are strangers to mercy, the kingdom of heaven is dressed out in far more forbidding horrors than the dungeon of the inquisition, and more to be dreaded than the calvinistic, or arminian hell.

I have now said full enough to prove, if there is a hell of eternal misery, there can be no heaven of complete happiness, unless we become strangely metamorphosed. Christ directed us to pray, that the will of God might be done on earth as in heaven. Well, how is it done in heaven? This we must know, before we can *do the same* on earth. All our great divines

have told us how it is done in heaven; they say, there they rejoice over the sufferings of their fellow-creatures, &c. and "that such an heavenly temper must begin in this world." God forbid! It would turn our world into a hell, or make it a great deal worse than it is. One says, that "God is a great deal more angry with many on earth, than he is with those that are now in hell;" then we should be angry, and hate all whom we think are wicked; for certainly we should endeavour to be like God and heaven as much as possible. Well then, the orthodox have acted according to their faith; they have hated and been angry with those they thought were wicked, hundreds of thousands of them even unto death. But they made a great mistake; those whom they hated, and put to death, were much better than themselves; and if God was angry with any, it was they with whom he was angry.

Some Arminians may reply, "we should not imitate heaven on earth towards the wicked, as their state here is not unalterably fixed; but in hell, it is so; therefore, the saints in heaven, seeing the misery of the damned, and knowing their state is fixed, do not wish for their change, knowing it cannot be, so are resigned to the will and justice of God, and are thankful, and rejoice, and praise God that they are not in the same miserable condition:" and much more cruel and abominable stuff, which it would be a waste of time particularly to notice. All that is necessary with many people, is for them to think for themselves, when they will soon see the absurdity of many things, that without thought are believed to be truth. And the discerning reader

will see, from what has been said, that it is impossible to support an eternal hell of misery and a heaven of happiness also; one or the other must be given up—all mankind will either be miserable or happy—none can be completely happy, if any are miserable.

One calvinistic divine, an author of considerable celebrity, goes so far as to assert, that "if the fire of hell should go out, the light of heaven would no longer shine." [Then the happiness of those in heaven depends upon the sufferings of those in hell. More worse and more worse.] "And that for every degree of misery the damned in hell endure, the happiness of the righteous is increased millions and millions of degrees."—The reader will be ready to conclude that this is the cap-sheaf of all before; but stop awhile. He goes so far as to imagine, that "the continuation of torment, while God exists, is necessary to the government of the universe, and needful to preserve the saints from falling." Now, the reader can put the cap-sheaf on if he likes, unless he chooses first to include the following, which I lately heard myself, being invited to hear one who was reputed to be a great preacher. I went and heard much nonsense; but the following was the greatest: that "the Father, Son and Holy Ghost, three persons in the trinity, had been, previous to the creation of man, from all eternity, contriving this plan (the calvinistic plan of course) of salvation for fallen man." Most astonishing thought I, that one Almighty Being, or three of them, possessing infinite wisdom, who sees all things, past, present and to come, should *require any* time to contrive any thing. But they

had been from all eternity, innumerable millions of years; "and when they had concluded on the plan, man was ushered into existence." An involuntary thought struck me, that any man of common sense could have contrived a better plan in half an hour, and certainly a more merciful one: for after having been so long contriving to save the human race, the devil gets the greater part of them away from the Almighty at last!—What a most wonderful contrivance!

According to the calvinistic or arminian doctrines, what a most awful condition mankind are in. Those who flatter themselves, or think that they will be saved, may be the fated victims of his vengeance. Considering him such a Being of wrath, as they represent him, all men have cause to tremble. Those who are under a wrathful king, who daily destroys some of his subjects, like a Nero, have cause continually to stand in fear and trembling, and their obedience to him will be from fear. But if under a king, whose character is that of mercy, kindness, and tenderness, and who endeavours to make all his subjects happy, they can rest easy and happy, they will be obedient to him because they love him. God is not represented like the latter, but like the former: he is wrathful, and hates many of his subjects, or rather his own children, and will not make any happy, unless many are miserable. It appears, that without a great deal of misery, *none* can be completely happy; and that "it is necessary to the government of the universe, and to keep the saints from falling," and becoming miserable also, that some should be infinitely and endlessly miserable. Thus, according to this

doctrine, the devil is a very necessary being, without whom, and the consequent misery of many, none could be happy.

It is astonishing, that a man with the least pretensions to common sense, can preach such abominable nonsense; and it is surprising that any people can be such dupes as to believe it, or even have patience to hear it.

All people of the least tenderness, when they see a fellow-creature (or even a dumb creature) in extreme pain and distress, feel pity and sorrow, with a wish that they could give relief.—And when one has been sentenced, for some crime he has committed, to suffer death, almost all people, at the time of his execution, feel sorrow and pity for him, and most people feel a disposition to forgive him. This is right—it is what all people should feel, however great his crime has been. But when we get to heaven, which place or state we believe to be all love, we shall see millions of our poor fellow-creatures in the greatest misery, and feel no pity.

In this world, nothing is more lovely and commendable than benevolence, to sympathize with the afflicted, and to do all we can to mitigate the sufferings of every creature: but this good principle, according to their doctrine, lasts no longer than this life. In heaven, every thing like it will be reversed; and that a few out of the human family may be happy, all the rest must be forever miserable.

And this is orthodox divinity; and as horrid and absurd as it is, it is supported by preachers of various sects. However much they may differ *in other* respects, they almost all unite to sup-

port this horrid, unmerciful, cruel and soul-chilling doctrine. Their songs are like their sermons, alike revolting to every benevolent heart. Can it be possible that they can take any comfort in singing the following? and can it be possible that any body can be so senseless as to call it praising God?

"My thoughts on *awful* subjects roll,
Damnation and the dead;
What horrors seize a guilty soul
Upon a dying bed!
Swift and dreadful she descends
Down to the fiery coast,
Amongst abominable fiends,
Herself a frighted ghost.
There endless crowds of sinners lie,
And darkness makes their chains;
Tortur'd with keen despair, they cry,
Yet wait for fiercer pains.
Not all their anguish and their blood,
For their old guilt atones,
Nor the compassion of a God
Shall hearken to their groans." [*Dr. Watts.*

The Doctor has abundance more of the same description, representing God as a "*terrible God!*" with his "*fiery bolt!*" his "*weighty vengeance!*" his "*anger and hatred!*" and his "*flaming wrath!*"

"This Sodom felt and feels it still,
And roars beneath the *eternal load,*
With endless burnings who can dwell,
Or bear the FURY* of a God."

This is equal to any thing I have quoted from Edwards and Bunyan. Yes, they are all alike; they all believe and sing one horrid song, which possibly might please Beelzebub, but never a being of tenderness and love; for nothing can

* God *says, by the prophet Isaiah,* "Fury is not in me." xxvii. 4.

be said more repugnant, nor no language can be further from the spirit and nature of love.

And did Dr. Watts believe, that those in heaven would sing louder songs of praise, on beholding their friends and fellow-creatures in the torments of hell?

I will give his own words, and the reader can judge:

> "At length the Lord, the righteous judge,
> His awful throne ascends,
> And drives the guilty rebels far
> From *favourites* and *friends:*
> Then shall the saints completely prove
> The height and depth of all his love."

Such were once the sentiments of this great man. But sometime before his death he began to entertain strong doubts of eternal punishment; a short time before his death he wrote in support of the final salvation of all men—the publication of it was suppressed by his executors, as it is well known they did by his writings against the trinitarian doctrine.* But concerning his faith in universal salvation, so much has been published, as that he hoped it might be true; which must certainly be the wish and prayer of all good men; and in his preface to his 2d vol. of the "World to Come," he says, "If the blessed God should at any time release these miserable creatures from their acute pains and long imprisonment in hell, I think I ought cheerfully and joyfully accept this appointment of God, for

* He says, "It is a strange and perplexing notion of three real persons going to make up one true God. There is not one single plain text, that the Father, Son and Holy Spirit, are three real distinct persons in the divine *nature.*" *In short*, he came to believe that "God was in the *man* Christ, *reconciling the* world unto himself," according to that of the Apostle, 2 *Cor. v. 19.*

the good of millions of my fellow-creatures, and add my joy and praises to all the song and and triumph of the heavenly world, in the day of such a divine and glorious release of these prisoners. I am constrained to leave these unhappy creatures in the state in which they have cast themselves by their iniquities, till the blessed God shall see fit to release them." He does not say, as many do, and as many appear to hope, that they never will be released, but rejoices in the hopes of it, and says, "This would be indeed such a new, such an astonishing and universal jubilee, both for devils and men, as must fill heaven, earth and hell with hallelujahs and joy." It was after he wrote this that he became satisfied that all men would be restored.

Now if this event would cause such hallelujahs and joy throughout the universe, as says Dr. Watts, nothing else can, is it not much more reasonable and merciful to believe it will be accomplished, than that millions will groan forever in pain: what joy can this be to any good soul—impossible, *it cannot be.* Does it not appear much more, yea, infinitely more godlike, good and merciful, for all creatures to be made happy, all in love together, in praising God, than to howl and screech forever in misery? O dear! who can deny this? Reader, if thou canst find the man that had rather hear, or who is willing to hear the groans of creatures in misery, than see them happy, and hear songs of praise, than know for certain that thou hast found a monster! No matter how handsome his outward shape or appearance may be, or where thou mayest happen to see him, even if in a pulpit, and even if shed-

ding tears on account of the sins of the people, thou mayest know for certain that they are crocodile tears, and that he is a monster, and the most fittest of all creatures to howl in a hell himself.

Every thing good, and that has a tendency to make mankind happy, either in this world or in the world to come, should be loved or esteemed, and so of every good doctrine; but can any one love the doctrine of eternal misery? What would be thought of the man who should say, that he loved and rejoiced in the doctrine of hell torments, and loved to hear it? He must be either very ignorant or very wicked. A man may say, he does not believe in universal salvation; but I never heard one say, that he hoped it was not true: this would be too bad. The happiness of all our fellow-creatures has been and must be the wish and prayer of all men, especially good men, such as Dr. Watts. I have this comfort while I am writing, that I have the good wishes and prayers of all good men on my side, or in support of the doctrine I advocate: if I have not their opinion, or faith, I have their wishes and prayers that the doctrine may be true, while they pray that all men may be saved. I clearly prove that their prayers will be answered, and all will be saved. If any of them should oppose this doctrine, it must be in direct opposition to their own prayers. In short, that this doctrine may be true, has been the prayer of all men in every age of the world: the salvation of man is the sum and substance of all prayer, and which Christ came to effect. This doctrine may be *loved, be*cause it is godlike and merciful, and

also scriptural, as will be seen by the numerous passages I shall hereafter produce, when I come to show the origin and progress of the doctrine. Till then, I call in but little scripture to my aid, but show that the truth of the doctrine can be supported from plain, simple reason, and from nature. All nature, or the goodness of God manifested in all his creation, bears testimony to its truth. How can a philosopher believe that God will eternally punish any of his creatures? Indeed there has been very few philosophers that ever did believe it. Almost all the most wise and most celebrated for wisdom and learning, that ever lived, have disbelieved it, particularly in the latter part of their lives, like Watts and Wesley.

In that ancient, excellent little book, called the "Economy of Human Life," the wise writer says, "That thou hast a soul, is of all knowledge the most certain, of all truths the most plain unto thee. Be meek, be grateful for it." (It is that for which we have the most cause to be thankful.) "Thinking, understanding, reasoning, willing, call not these the soul, they are its actions. but they are not its essence. Search it by its faculties, know it by its virtues; as thy heart is, so is thy soul one. As the moon retaineth her nature, though darkness itself be before her face as a curtain, so the soul remaineth perfect, even in the bosom of a fool. "She is immortal, she is alike in all. When all things else die, and return to the dust, thy soul alone surviveth. Canst thou think too greatly of the soul? Or can too much be said in its praise? It is the image of

him who gave it. "Remember then its dignity forever."

It appears that this wise writer thought that the soul could not be eternally corrupted, nor lost, because he considered it to be an emanation from the Deity, or a spark of the Divinity, and that it will *return to God who gave it.* And as it is of a divine origin, (and it must be of divine origin, if "too much cannot be said in its praise,") on this account it is, that God is said to be a *lover of souls.* It has always appeared to me, that if the soul was *not* of divine origin, it could not be immortal. If generated with the body, with the body it will perish, as like can only beget its like: from mortal things, proceeds the same, and they die and return to their original dust. But as to the soul, I acknowledge myself ignorant, and leave it to God to do with it as he pleases, firmly believing, from what I have experienced of the love of God, exclusive of every other consideration, that he will not punish a soul forever.

I return to my last quoted writer—"Were the soul to perish with the body, would man wish to live? Neither would a merciful God have created him." Well, if a merciful God would not have *created him,* if the soul were to perish *with the body,* then SURELY *he would not have created him* to be tormented forever; for *certainly* it had better perish with the body, than to be in *eternal torment.* This is what I call close reasoning, and I wish some of our divines would answer it, if they can throw any light on the subject; for I am willing to receive light, let it come from what source it may; only don't give me darkness for *light.*

If our souls were to perish with these tenements of clay, why should we wish to live?—Surely the present mode of being is not desirable, if all beyond is one vast void of non-existence. Much less, is life to be desired, if by far the greater proportion of the human family are to be made the subjects of endless misery. I, for one, would say, cast me from the scale of existence—strike me out of being, and let me become as though I had never been, rather than exist in perpetual misery. Yea, rather than to have the knowledge that one of my fellow-creatures were doomed to the excruciating tortures of a ceaseless hell—yea, rather than to behold my greatest enemy forever in such torment, let my soul go down with my body to the dust and perish together, as says a writer, for "heaven would be no heaven to me, if I knew that either father or mother, sister or brother, or my companion or child, or even one of my enemies, was groaning amidst the burning flames of never, never ending pain. If I must have conscious being, where my dearest kindred go, there I desire to be. If they are destined to heaven, I hope to be with them in glory. If they are doomed to the dark domain of hell, may my lot be cast with them."

It is justly observed in the preceding extract, that a merciful God would never have created man to have become extinct, to *perish* soul and body, in the dust. And I think, much less would he have created him to have existed in a state of endless misery. Limitarians are every day sounding in our ears, that although the power, wisdom and mercy of God have produced us,

though He has in mercy preserved us, though it is of His mercy that we have food and raiment, yet by far the greatest proportion of the vast family of man, beyond the present mode of being, will writhe beneath the vengeance and fiery indignation of an offended God! How absurd, how grossly inconsistent and contrary to numerous passages of scripture, which testify to the mercy and goodness of God, as will be seen by and by. If I had millions of millions of souls, or as many as ever have been created, or ever will be, I would rather they should be all annihilated than one single soul should suffer such torment as heretofore described, at the expense of my happiness. And it would be better that no soul had ever been created, than that one should suffer such misery at the expense of the happiness of all the others. Our first parents had better have ceased to exist, the day of their transgression, than to live and produce numerous offspring, and only one of them suffer such intolerable torment forever. If all rational beings that ever have had existence, or ever will have till the end of time, were then assembled in consultation, whether or not to accept of eternal happiness on condition that one out of the vast number must be eternally miserable, as heretofore described—to be endowed with bodies that can bare the hottest fire and not consume, and to be red hot throughout, and continually to be "full of quick sense," to endure forever more distress than a man would feel for a minute or two after being cast into a red hot oven, besides, what they call the wrath of God being *poured continually* upon him, adding to his tor-

ments, as all, both Calvinists and Arminians teach, what think you, reader, would be the conclusion? Would they accept of eternal happiness on such a condition? Would they not all rather choose to become annihilated, to sink into a state of eternal oblivion? And would be so far from sounding the loud Amen to the eternal torment of one soul, that they would sound the loud Amen to their own eternal non-existence, rather than to exist to behold such misery only of one soul at the expense of their happiness? Indeed, happy they could not be; it would be impossible for any but malicous demons to be happy at such a sight. Reader, consider for one, what would be thy choice? For my part, I should not hesitate a moment. If thou wouldst choose existence, then know for certain, that thou hast not that spirit which the gospel, or which reason requires, to love thy neighbour as thyself: for surely thou wouldst rather be struck into a silent, eternal sleep, than to exist in such torment thyself. Then, if thou lovest thy neighbour as thyself, he is thy second self, and his misery would be thine; or thou hadst as leave suffer as that he should, so thou wouldst choose non-existence, rather than he should suffer. As when one who really loves another who is in pain, would bare the same if he could, as I have often, in the course of my medical practice, heard expressed to those in severe pain.

I think I cannot do better than quote the following excellent observations from a benevolent writer, and which so well agree with what I have said on this subject: He says, "Thou

shalt love thy neighbour as thyself. We do believe that every man of common sense, and common honesty, can tell the meaning of this sentence.—Reader, how much do you love yourself? Would you be *unhappy* in your mind now, if you believed that you would be endlessly miserable? Yes, you would, you know you would. Nay, more, were your mind convinced that so dreadful a calamity would be your lot, reason would be driven from her seat, and despair in unspeakable and terrific gloom would torture your soul with unheard of and indescribable horrors. It therefore follows, incontestibly, and most certainly follows, that, if you loved your neighbour as yourself, and all men as your neighbours, that you could not possibly believe that your neighbour would be *endlessly miserable* without suffering as *much* from that belief, as you would suffer were you to believe that *you, yourself* would be endlessly miserable!

"Should these remarks meet the eye of a believer in the endless misery of his neighbours, we entreat him to pause——remember, that the above conclusions are drawn from premises which you profess to believe are true. We appeal to your conscience—consider yourself in the presence of your God, and judge, and answer the following questions. Could hatred, even such as Satan himself, in his worst moments, could possibly have, do more than inspire a man with more cruel indifference, than that which could behold misery inexpressible in its nature and interminable in its duration, without experiencing one emotion of sympathy, or concern *for the sufferer?* Are not the distinctions be-

tween hatred and love marked with truth? Is there any deception or sophistry in this? If you think there is, take the following: *Whatsoever ye would that men should do unto you, do ye even so unto them.* Consider *yourself* the victim—anticipate the miseries you award to *others*—and your only consolation, the reflection, that thousands in the possession of happiness, are beholding you, and would not lift a finger to benefit you or end your sufferings, if they could do it by the expression of a wish!" I add, just such a disposition those in heaven are represented, by the orthodox, to possess; not even a wish that their poor, suffering fellow-creatures may be relieved from their torments.

To all beings, whether in this world or any other, who feel no sympathy for their fellow-creatures in pain, may be applied these lines of Homer, the ancient poet:

> "Oh, man, unpitying, if of man thy race,
> But surely thou sprangest not from a soft embrace,
> Nor ever amorous hero caus'd thy birth,
> Nor ever tender goddess brought thee forth;
> Some *rugged rocks' hard entrails* gave thee form,
> Or raging seas produced thee in a storm;
> A soul well suiting that tempestuous kind,
> So hard thy heart, and so unkind thy mind."

Of all characters on earth, those are the most dreadful and detestable who delight in cruelty: this is called the greatest depravity and wickedness to which a man can arrive. Such have been called monsters in creation; and it is only once in a great while that nature produces a monster. We read, however, of some. Nero, emperor of Rome, appears to have been one. Nothing gave him so much delight as beholding the misery of

his fellow-creatures; he even went so far as to say he wished the world might be burned; he set the city of Rome on fire, and then to appease the anger of the Senate against him, he asserted the Christians had done it, and as a colour of show that they had, he tortured them to death by thousands; he murdered his own mother and son, and most of his relations, and a great many of his friends, and best citizens of Rome, even Seneca, the philosopher, one of the best of men in that day.

Caligula, for exercise and pleasure, put many of his subjects to the torture, and tormented many by whipping, merely for the satisfaction of his hellish cruelty; he wished the people of Rome had but one neck, that he might cut it off at a blow; he would not give the expiring leave to speak, but caused their mouths to be stopped with sponges; for an evening diversion he would often have men killed, as if his own life had depended upon their despatch before morning; numerous fathers, with their sons, were put to death in the night for his diversion; he was astonishingly wicked and cruel, so much so, that Seneca truly said of him, "that nature seemed to have brought him forth to show what was possible to be produced from the greatest vice, supported by the greatest authority."*

Sylla's cruelties were also prodigious: for his own pleasure he caused 7,000 citizens of Rome to be slaughtered.

* A standing army. This is the effect of a standing army, when bad men are in power, and there is no stop to their rage till the army turns against them; which was the case with Nero. Then his power was gone; he fled, *and stabbed* himself with his sword, rather than be dragged through the *streets till he was dead*, as the Senate had pronounced he should be.

Such men were completely devils incarnate. But all their cruelty was mere children's play, was not so much as a fly bite in comparison to that which we are told God will inflict; and infinitely more wrath, anger and vengeance will he pour upon his creatures, than those cruel persons possessed. All the wrath, hatred and malice, the very worst dispositions that creatures can possess, was in them but as that in infants, in comparison to that which God has been, and still is represented to possess. Yea, he no less than infinitely exceeds those wicked men in cruelty, even to torment little children forever! Is it any wonder I dwell so long on this subject? I feel as if I was inspired (and I cannot say I am not) to plainly expose the horrid manner in which the character of God has been misrepresented, traduced and calumniated, respecting his dealings towards his creatures.

Those who believe in eternal misery, do not believe that God delights in cruelty. But if he punishes his creatures as they describe, he must delight therein, or be pleased with it; for if their sufferings are disagreeable to him, then it is certain he would not have them suffer, as he has power to prevent it, and reclaim them, and make them happy, without so much suffering. Therefore, to say that creatures are in eternal misery, and that God has no pleasure in their misery, is the same as saying he has not power to prevent it. He declares he has no pleasure in the death or misery of a sinner, therefore it must be disagreeable to him; and if so, he will prevent it: his power so to do, I presume no one will deny, *therefore* an eternal hell, is a lie.—

All people would be very ready to call a parent cruel, and to say that he delighted in cruelty, who would severely punish his children, if he had power to make them good and obedient without punishing them, and that as easy as by the move of a finger, or speaking a word. And what would be said of a father who punished his children, not for their amendment, or to make them any better, but because it was his pleasure to punish. and for the sake of taking revenge of them. "What for? What have they done? Nothing; I punish them, because I never loved them; but I hated them, and reprobated them before they were born, to be objects of my wrath and hatred." This is Edward's language, only applied to a cruel parent, which he applies to God. And it is a truth, as I have observed before, they ascribe that conduct to God, in numerous respects, which all men would detest and despise in a fellow-creature. As says a late writer, that "It is a fact that God, the merciful Father of mankind, is accused of purposes and designs, which would have disgraced Robespierre, Nero and Caligula!" They imitated the orthodox heaven, they had no pity, and they could rejoice over the sufferings of others.

"The Spirit of God is a spirit of love, compassion, long suffering, mercy, goodness and truth. Man is godly or ungodly, just in proportion as he acts like God, or contrary to this his true character. God "delights in mercy." Those, therefore, who delight in cruelty, are ungodly. "God doth not afflict willingly"—the man who afflicts willingly, is ungodly. "God, out of the multitude of his mercies, will have compassion"—the

man who will not have compassion, is ungodly. "God will not cast off forever"—the man who will cast off forever, or preach that God will cast off forever, is either very ignorant, or ungodly. God "will be merciful to our unrighteousness, and sins and iniquities will he remember no more" —the man who will not be merciful to unrighteousness, but will remember the sins and iniquities of his neighbours, is not godlike."

Reader, I ask you a plain, simple question: suppose you was a king, would you not act devil-like, or like a madman, to deliver half or more of your subjects, and they just as good as any you had, over to a tyrant, your greatest enemy, to be tormented by him, that they thereby might hate and curse you, when you could just as easily cause them all to love and honour you? If you believe with St. John, that God is love, and with the Psalmist, that he is good to all, how can you believe with the Calvinist, or Arminian either, (for their faith is no better,) that "God, from all eternity, unconditionally reprobated a part of the human race to endless perdition: and says Dr. Spring, in a late sermon, "He does not do by them as by the elect. God hated them long before they had an existence." What for? They surely could not have offended him before they had an existence. And by that which is believed to be his own word, it is clear they had not; for at their creation, he pronounced man, and all that he had made, very good. Here is proof positive to silence their doctrine forever. And God loved every thing he had made that was good, and all was good that he made. And as he is an unchangeable being, he never could

hate what he once loved, nor never could hate his own offspring. A good and wise parent never hates his children, even if they do wrong; he may hate or disapprobate their bad conduct, but he never hates them. If people knew more about love, they would be less liable to run into error; that love of which the apostle speaks, 1 Cor. xiii. called, in our translation, charity. If God ever loved his creature man, as he is unchangeable, he must love him forever. But says more than one calvinistic writer, "The elect he loved from* all eternity, but the non-elect he hated." In the name of common sense, (which I have somewhere read is the best of sense,) what did he hate them for? It is said by those very persons who make this assertion, that he saw nothing in the non-elect worse than in the elect, then I ask again, what did he hate them for? Well, this is the answer they give me, (as they can give me no other or better.) "It was his mere sovereign good will and pleasure, that he loved the elect, and hated and reprobated the others (non-elect) to everlasting wo and misery." Now, are you not ashamed of this? Do you not feel ashamed sometimes? Nay, do you not feel condemned in charging your creator, your kind, good, loving, heavenly Father, with such inconsistent, absurd conduct? It is said, and to which it is universally agreed, that what is wrong in man is wrong in God, and vice versa. Would not every body say, that it would be wrong in a parent to be so partial to his children, as to love some of them, and call them his

* For what do they have the word from? *From* signifies a starting place, a beginning: whereas they mean no beginning.

elect, and do all he could to make them happy, and discard the others and let them suffer, and call them his reprobates, when they were in every respect as good as those he loved and favoured? Certainly, all people would disapprobate his conduct, and despise him, or call him a fool, for treating his poor children in such a manner, and who had done nothing to offend him. Consider the doctrine every way you can, and nothing but inconsistency and absurdity appears. Is it not astonishing that any man of sense and learning could ever believe a doctrine so absurd and so very derogatory to the character of God.—They ought to be ashamed of such doctrine, and they will be ashamed of it before this world revolves round the sun 100 times more. Every soul created by the Deity, must be pure and innocent, and as such he must love it; especially if the soul be, as many believe that it is, an emanation from Deity, a spark of Divinity. Those who believe this, cannot, with the least consideration, believe in everlasting punishment. And according to the wise writer of the Economy of Human Life, it cannot be corrupted, and must return back to the fountain from whence it came. According to another wise writer, who says, *the spirit returns to God who gave it.* But say, both Calvinists and Arminians. it returns to God to be judged, and then sent to hell. What a pity it is, that they are so fond of a hell; but it is with each one, a hell for his neighbour, not for himself.

It is the exclusive prerogative of the Deity to make souls—no other being can create them.—(If the devil could make souls, they might belong to him; but I never can believe that God ever

made one for him, or to be miserable.) He has made all the souls that ever have existed. This will not be denied or disputed by those of any sect. Well, now then take notice—"when he created them he either intended that they should be eternally miserable—or, 2d. he did not care what became of them—or, 3d. he wished and designed that they should be eventually happy.

To affirm the first, is blasphemy.

The second, is impiously absurd.

Therefore, the third must be true."

The Arminians will deny, and Calvinists too, that God ever made a soul on purpose to be eternally miserable. The Arminians are shocked at the horrid imputation, that God should create rational creatures, and long before their existence and a possibility of their doing any evil to offend him, consign them to everlasting punishment by an unalterable decree. And they deny that he decreed their eternal misery; but still believe that God infallibly foreknew all things. Now what is the difference? What God infallibly foreknew, must as certainly come to pass, as if he decreed it. So that this miserable shift, will not clear the Deity of the horrid character they have given him, of being guilty of unprovoked acts of cruelty, in creating beings who had never offended him, infallibly knowing they would be eternally miserable: neither does it alter the fate of the poor, unhappy creatures.

For if God infallibly knew that any individual would be eternally miserable, it is clearly impossible that he should escape; and the conclusion from these premises must be, that the Deity has *pushed him into* existence before he had offend-

ed, on purpose that he should be eternally damned; for it is absurd to suppose that God would seriously use any means to save a being whom he infallibly knew would be forever lost.—So that the poor, unhappy creature is deserted by the God that made him, and (like the king in the foregoing simile, p. 95) abandoned to the entire management of his greatest adversary, to be tormented by him. Therefore, if we admit that God is either just or merciful, we must consequently disbelieve that he ever decreed or foreknew that any soul, which he ever created, would be forever miserable, and believe that he has benevolence, wisdom and power sufficient to save them all.

The Arminians reject with abhorrence the doctrine of particular and individual election and reprobation. But there is no difference between foreknowledge and decrees; as it is impossible that there should be any contingencies (or any thing that may or may not happen) with Omnipotence. The Arminians, or Calvinists, will not allow that God ever made one soul to be eternally miserable; but if he foreknew that one would be so, it is just the same as if he made it for that very express purpose; and if they would reason fairly, they cannot avoid this truth.—There are two ways in which the Arminians, (Methodists, Quakers, &c.) endeavour to prove, that notwithstanding multitudes will be forever miserable, yet say they, God did not make them for that express purpose, but made them to be happy—but they defeated his good intentions. How futile! how stupid! to talk of an infant defeating the intentions of a wise parent. And

they get along with this poor, weak argument, thus—They say his knowledge has nothing to do with their conduct; and says a writer, "They endeavour to illustrate and prove it by the following simile: they say a man looks out at his window, and he sees another man walking along the street past him: now they add, that the first man's seeing the other walk, was not the cause of his walking, but the contrary; the last one's walking was the cause of the first man's seeing him walk. So they say, that the sinner's going to hell, is the reason why God sees him go there; his knowledge being founded on our conduct.—What they say of the man, is true; but when they apply it to the Deity and his creatures, it is a mere sophism, or deceitful argument. The first man did not create the other, nor give him power to walk past his house; therefore it is an argument not at all pertinent to the subject. Before God made man, he knew what he would do—he knew he would act just according to that nature with which he was created. He gave him all his moral and physical powers, and if they led him to endless misery, he knew they would, and gave them to him for that purpose."

Look at the following, and let those answer the argument who can. "We will suppose the President of the United States possesses creative power and infinite wisdom—he informs the members of Congress, that he will create a rational, immortal being, to go to a certain part of the world, where he will enjoy a most salubrious air and perpetual happiness. The creature is made—he is told where to go to be happy—he is fitted *out, and made* able to go there—he is told if he

is disobedient, and goes to any other place, he will be confined in endless misery—he goes to a place opposite to which he was directed, and becomes miserable. The members of Congress ask the President if he knew that the creature he had made would go wrong, and be miserable? Yes; I knew it. And did you make him to go where he would be miserable? No; I made him to go to the place where I told him to go, and where he would be happy; but you see he has frustrated my gracious design, and has become miserable. Now I ask, would the members of Congress be such dupes as to believe him, and that he made him to be happy, when he knew he would be miserable? I ask further, could they think the President a wise and good man, in exerting his power to make a being whom he knew would be miserable? Would a farmer raise animals, knowing they would be poor, miserable creatures, and could not make them answer the purpose for which he designed them, nor indeed any valuable purpose? Can you think, then, that God made men to go to heaven and be happy, when he knew they never would go there, but ever be miserable? Do you think he is less wise, or less consistent than yourselves? I trust you are now satisfied, if God, knowing any would be miserable, before he made them, he could not have made them for happiness; and as he could not have made them for happiness, and as he could not have been indifferent, but must have had some design in making them, he must have made them to be miserable; and if he made them for misery, he must be a being who delighteth in cruelty." This argument is

conclusive. No man can deny it, and act like a rational being.

A late calvinistic writer says, that "It is one of the foulest stains that ever was cast upon the spotless character of God, to admit the thought that he brought creatures into being for the purpose of making them forever miserable." Very true, stick to this; but no, he is one who cast this foulest stain upon his character; for he says, "God ever hated the non-elect, he never loved them, and none but the elect will be saved.—God knew the exact number, and he will punish multitudes of the human race, the non-elect, with everlasting destruction from his presence."—Now what can be the difference, hating them, and predestinating them to everlasting misery, (or according to what the Arminians admit, that he foreknew for certain that they would be miserable,) and making them for that very purpose? And consequently, that he delighteth in the misery of his creatures.

There is no other way for both Calvinists and Arminians, but to believe this, (and tremble with fear every hour of their lives,) or renounce their wicked doctrine of hell and damnation, and believe with the Universalists, or those called restorationists: either will clear our Creator of the horrid character with which they have charged him. It is time for them to begin to repent, though their repentance will not be so pungent, because they have done it in consequence of the prejudices of education and ignorance; and had they have known it, it is probable they would not have done it.

Although the Calvinists believe there is a cer-

tain elect number that will be saved, and the others, "the non-elect," will be lost, the number is definite and certain, not one can be added or diminished;" yet they, as well as the Arminians, teach that men are saved by their obedience.—They are all free agents, and salvation depends on their conduct. The Calvinists may reconcile this with election and reprobation as well as they can, for nobody else can do it.

I ask, is it not an infinitely hazardous free agency for a man to possess? Who, for a thousand worlds, would have chosen this ground, where we run such a risk of falling into an eternal hell? Who would have been a free agent, if he had antecedently known that he must, with his little knowledge, choose for himself?—choose right, or perish forever. And did the everlasting, inexhausted love of God, place man in this hazardous state, and hinge the vast, the inconceivably great things of eternity, upon the rectitude or obliquity of his conduct—a poor, ignorant creature, and on a single point of time, not a moment in comparison with eternity, and with so many temptations and inducements to act wrong, to one right—and that he should be placed in such a situation, as to do any thing to deserve eternal punishment? But this cannot be, for all crimes of creatures are finite and limited, because they are finite and limited, and consequently all punishment for crimes must be limited. Put as many finites together as you please, no number of them can compose an infinite.—And if punishing such creatures forever, and in such torment as all limitarians represent it to be, is not cruelty, there is not, nor never was any

cruelty in all creation. "Could I have had," says a writer, "the blessed privilege of choosing whether I would have existence, with all the famed advantages of free agency, in a scene like this, and the *issue*, heaven or hell, as my behaviour should be, I should have shrunk from the dread picture of being, and have blessed the God of mercy to have let me remained eternally insensible.

"Oh! horrid picture of the blessed God; to curse mankind with intelligence and reflection, unsolicited, and impose existence upon them, when he knew the most of them would so act as to be forever miserable; there being a thousand chances for hell, upon the free agents scheme, to one for heaven.

"They tell us no man can change his own heart; that salvation is of grace, and not of works; it is not of him that willeth, nor of him that runneth; no one can come without the special drawings of the Father; that we cannot move towards God till moved upon; yet the stupid souls believe the man will go to hell who does not make him a new heart, turn to the Lord, and "take heaven by storm." And they are perpetually telling about what great things Jesus has done, and how the Lamb of God has taken away the sin of the world; yet that same sin remains, and will eternally reign victorious. How Christ has paid the debt, with a price infinite in value, God having laid upon him the iniquities of us all; yet the debt stands against us, and our iniquities remain with us, and almost the whole world will be delivered over to the devil, to be tormented *by him till they* pay the uttermost farthing, which

they never can do! That we are saved by grace alone; and we are saved by works—that there is virtue enough in one drop of Christ's blood to save a world; yet the greatest part of the world will be lost, each man having to work out his own salvation. What are we to understand by all these inconsistencies? Who can analyze the heterogeneous particles of which this mass is composed?" It is hardly possible to preach a consistent sermon, on the limitarian plan. Inconsistency and contradiction have been long noticed by observing people, so that many do not go to hear preaching at all. And it has driven many people into deism. Contradiction is what the Methodists have long charged the Calvinists with; but there is very little difference between them. I have often heard them begin and go on pretty well for a while; but before they concluded, have contradicted or spoiled all they said before. And how contradictory their conduct is to their faith. They believe that none will be saved but those who become regenerated, sanctified, and made perfectly holy in this life; and if not thus prepared, after death it will be forever too late. Now look at the lives and conduct of those who profess thus to believe, for it is said conduct speaks louder than words.—Besides, they always confess they are sinners, and are not prepared to die. As says an author, "Christians profess to believe, that if they die in their sins, they cannot go to heaven or happiness, but will go to a place which they call hell, where they will remain forever in a lake of fire. Yet they contend for living in sin, and meet two or three times each week, and confess that they

are miserable sinners; and withal say, that they hope to go to heaven." It is very common to hear those who believe in eternal misery, say, "if I was prepared to die:" and men and women, of 70 or 80 years of age, say the same. I have often asked old people, when do you expect to be prepared? You said the same 20 or 30 years ago! And you think yourselves no more prepared now than then! And the most of those who profess to believe in such intolerable torment, go on as indifferent about it, as if they had never heard a word of it; and it is certain those who profess to believe in it, are not, nor never have been, any better in their conduct and deportment, than those who do not believe it.—And, as truly says Dr. Scott, in his Commentaries on the Bible, "men rush into crimes in the full belief of never ending misery as the consequence; and daily experience proves that the professors of that doctrine are like other men—and a belief that God is love, does not surely lead to greater immorality."

We must become holy in order to be saved; yet many say that we cannot live without committing sin, and that we shall sin as long as we are in the body; and as the tree falls, so it lies: and yet they expect to go to heaven! Yes, it is on universal salvation they expect to be saved, though they deny it: for they say, especially when they are about to leave the world, we depend altogether upon the mercy and goodness of God, or the merits of Christ, and expect to be saved by him. And they place not the least dependence on their works, or any thing that they *have done*. Thus they all come to the faith of

Universalism at last; the mercy, love and goodness of God is their last resort and only support, and all their dependence; except some poor creatures who die in despair.

If none can be saved but those who become sanctified and made perfectly holy before death; and as Wesley says, "they must be holy, not in their own judgment, but in the judgment of God himself;" reader, how many do you think will be saved? I think you will be almost ready to answer, not one!

Again, as to being saved according to the limitarian faith, those of every sect think they are right and in the way to heaven; though in midnight darkness, they think they have the only light, and that all others are wrong. The learned Wollaston once asked a bigot, how many sects there might be? "Why," said he, "I can make no judgment—I never considered the subject." Do you think, said Wollaston, there may be a hundred? "O yes, at least," cried the bigot. Why then, replied the philosopher, it is ninety-nine to a hundred that you are wrong!

And according to the limitarian faith, they all have, at times, their doubts and fears; much of which I have heard, particularly in Methodist class meetings. It is only the brittle thread of life, as I have often heard, that keeps them each moment from falling into hell. What a most unhappy state of mind this must be to live in, and at the same time believ in a hell of everlasting misery.

The natural tendency of the doctrine, is to make all who seriously believe it, and consider of it, unhappy. Several I have known who pass-

ed their days and nights in mourning with the idea that God would have no mercy on them.—I had a brother who had imbibed this notion —for about a year he spent most of his days and nights in mourning, and who had to be most of the time watched, as he had attempted several times to take his own life. It is a dreadful and soul-paralyzing doctrine, and no wonder it makes many miserable; and the more strongly believed and realized, the more unhappy its consequences, as has been the case with great numbers who have been driven to desperation and suicide.

Notice what the celebrated *Saurin* has said of it in one of his sermons. After having preached a lengthy discourse to prove the doctrine of endless misery, he remarks thus: "I sink! I sink! under the awful weight of my subject; and I declare when I see my friends, my relations, the people of my charge, this whole congregation; when I think, that I, that you, that we are all threatened with these torments;" [not so, you think so, by falsely construing a few texts of scripture;] "when I see in the lukewarmness of my devotion, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery; yet I find in the thought a mortal poison, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasures disgustful, and life itself a cruel bitter; I cease to wonder that the fear of hell hath made some mad and others melancholy." This is well and truly said, and produces an effect according to the following:

"*Mixtures* of joy and trouble I daily pass through,
Sometimes I'm in a valley, and sinking down with woe."

A right faith, religion and confidence in God would make the lives of all men even and happy, not doubting, and sometimes up, and at other times down, dark and blind, and feeling as if sinking into woe: all which is the effect of a false and anti-christian religion. And its having a mortal poison in it, is proof that it is so; and in proportion as a man believes in it, it destroys confidence in God, mars all comfort and peace of mind in this life, and as *Saurin* has truly observed, "diffuseth itself through every period of men's lives, rendering every thing that God in his unbounded goodness has made for the comfort of man, even life itself, a cruel bitter." This would be enough, if people were not bound by tradition, and the prejudice of education, to convince them of the fallacy of the doctrine.

There are many opinions, which, though they are erroneous, yet are harmless, or not of injury to Society, or to any individual; but it is far from being so respecting the soul-sorrowing and dreadful doctrine of hell torments; "only in the thought of which," as it is said by Saurin, "there is a mortal poison;" and that we have had much evidence of its baneful effects, is a truth that cannot be denied; thousands have been made miserable by it; as I have said it has been the cause of most of the persecution in Christendom; and in this way millions have been destroyed by it.*

Now, supposing that all Christendom, for

* It is calculated that no less than 1,200,000 of those called Waldenses and Albigenses were most of them put to a cruel death in 30 years. And after the Protestants got power, the same intolerant and persecuting spirit also prevailed, principally *in the* Lutheran and Calvinistic churches, for many years, *and is not yet entirely done* away. Indeed it would be much the

1800 years past, had been agreed in this fundamental and blessed doctrine of the universality and impartiality of the love of God—that the whole human race are his children, and that he regards and loves all equally alike, and all are equally the objects of his mercy, would it not have had a natural tendency to unite mankind as brethren of one family?

Is it not much more probable that this doctrine would have had this salutary effect, than believing as they have done, that a great part of the human family are the children of the devil, (as we often hear preached,) and objects of God's hatred? There is no man of common understanding, but must answer in the affirmative.—Could they have been so cruel in persecuting one another? Certainly not.

I have mentioned Calvin as one instance out of thousands. It is most certain he would not have burned Servetus, if he had believed in the unlimited, universal love of God, and that Servetus was an object of God's love as much as himself, or any other man; but no, he believed that God hated him, and would never have mercy on him, but burn him forever. Therefore, as Calvin believed God would do, so he did, according to his ability.

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same still, if the earth had not opened her mouth, and swallowed up the flood cast out by the Dragon.

The Roman Catholics, since the rise of persecution in the 7th and 8th centuries, have butchered altogether, in their blind and infuriate zeal for the Church, no less than 50 millions of Protestants, of different descriptions.—*Cursed be their anger, for it was fierce, and their wrath, for it was cruel.* They butchered 12 millions of the poor, unoffending inhabitants of South America, besides many millions who were destroyed in the West-India Islands. And this is not all yet. Arise, O God, and plead the cause of thy *poor creatures,* and let them learn and know thy true character, that thou *art a Being of love.*

It is perfectly correct what the learned arch bishop Tillotson said on this subject, that, "Ac cording as men's notions of God are, such wi be their religion. If they have gross and fals conceptions, their religion will be absurd an superstitious. If men think God to be an illna tured being, armed with infinite power, and tha he takes delight in the misery and ruin of hi creatures, and is ready to take advantage agains them, they may fear him, but they will not lov him; and they will be ready to be such toward one another, as they believe God to be toward them; for all religion doth naturally incline ma to imitate him whom they worship."

Allowing the doctrine I advocate was univer sally the faith of all parties, discord must ceas and Christians would embrace each other as th children of the same father. It would lead a sects to treat each other very differently fro what they have done. And believing God to b the same loving and kind father of all, we migh expect that soon there would be but one name and one communion among all; and a millenniu never can become universal, short of universa faith in this doctrine.

It was truly observed by a calvinistic preach er, to a universalist, "you have got," said he "where you cannot wrangle with any one; for you believe that all are the children of God, an all will be saved, you must be peaceable with al and if you believe that God loves all, and wil finally bring all to love him, you should love al And if your doctrine was universally embrace and practiced, all mankind would live in love an harmony *together*." The said preacher ne

spoke any thing more true in his life. But is it not strange, and very inconsistent, for a man to oppose a doctrine, that "if it was universally embraced and practiced, all men would live in love and harmony." This is just what we need in the world, and then all could die in peace, without any fears of a hell, but have a hope of a happy immortality. No man of common sense can deny, but that which would unite mankind in friendship and harmony, and promote their happiness in this world, should be esteemed and encouraged, and every one should lend a helping hand in so good a work.

How ignorant are they of the doctrine of universal salvation, or to the unlimited and unchangeable love of God, who assert that this leads to licentiousness and immorality, and that "it is a good doctrine to live by, but not to die by." How is it possible that a man of the least sense can make such a foolish expression? Can the doctrine of an eternal hell be good to die by? We have had abundance of proof to the contrary. The great Saurin, before quoted, has told you how good it is to live by and die by—"if only the thought of it is a mortal poison." Many a poor soul has died in horror and extreme misery; and, as I have said, almost all believers in it have their fears. But a man who believes in universal salvation, that God is good to all, and his tender mercies are over all his works, and that he will forgive all their trespasses, how can he be afraid to die? Nay, he can die in the utmost serenity and peace. What do we want to die by, but to believe that a good and merciful God will have *mercy on us*, and that we shall meet our friends

in heaven, and all the living that we leave behind will follow us. Must not all people believe this, to die in peace and comfort? No; the good doctrine to die by, is to have little or no confidence in the goodness, love and mercy of God, and to feel afraid I shall go to hell, and to feel afraid or believe that some of my children and friends, and many of my fellow-creatures, have gone there, and others will go there after I am gone; and if it so happens that I go to heaven, then "I shall rejoice over their misery—their misery will add to my joy in heaven!" This is the good orthodox doctrine to die by! This must be very comfortable in a dying hour! I'll say no more; such stupid objections to Universalism does not deserve a serious reply.

And more stupid, and indeed wicked, are those who say, "If I believe that all men would be saved, I would gratify myself in all manner of sin and wickedness." Then don't this show, and indeed is it not the same as saying that you love sin and wickedness? For surely no one would wish to gratify himself in that which he hated. And I always have understood, that all Christians, or all good men hated sin; which is a truth. But those who say that they would gratify themselves in sin, and some have gone so far as to say that they would steal, cheat and murder, if they believed that all would be saved at last. You, who say this, if your hearts are as wicked as your tongues, you are wicked creatures indeed; and whatever your religious profession may be, you are in the gall of bitterness and bond of iniquity: and you only refrain from sin for fear of being punished. Let me tell you, that the good man,

the real Christian, fears, loves, and serves God from a principle of love. And if he knew to a certainty, that no man would ever be punished at all, for any evil, it would make no difference with him; he would love and serve God with equal ardour.

Civil law is made for the disobedient—for the wicked—for such wicked men as say they would sin and live as they please, if they knew they would not be punished. It is very common now a-days for opposers of God's universal, unlimited goodness, to make such assertions. It is the same as saying, I would murder a man for his money, if I knew I should not be discovered and punished. They might be ashamed of themselves, thus to expose their wicked hearts.—Those who are wicked enough to think so, one might suppose, would have more sense than to tell how wicked their hearts are. But any thing, any poor, lame, weak, wicked assertion, even representing themselves to be so very wicked at heart, much worse than we believe some are, for we have more charity for them than to believe what they say of themselves; but they will belie themselves, and any thing, any way, to oppose the holy, blessed doctrine of God's universal, unchangeable love, from which proceeds unlimited, universal salvation, at which angels rejoice, and songs of praise resound from all in heaven, and on earth! And glory to God in the highest, peace and good will to all God's intelligent creation. And, as says Dr. Watts, "Such a glorious release of all men from misery, must fill heaven and earth with hallelujahs and joy." And what *good man is there*, but would rejoice in the anti-

cipation of it. O ye! what shall I say of you who profess to be Christians, and declare that if ye knew, or believed, that the love of God in Christ was so great as to save all men from all sin, you would run into all manner of sin, and gratify yourselves in every evil and lustful desire? Nay, you would run out of sin, and away from it, as from a serpent; for it is a well known truth, and which no Christian can deny, that the more a man knows of the love of God, the more he will refrain from sin. And did you know that the love of God was universal and unlimited, and extended to every soul alike, you would endeavour to be like your God, and rejoice in the salvation and happiness of every soul, and be ready to cry with the Psalmist, "Let every thing that hath breath praise the Lord, for his mercy endureth forever." And your heart would flow with love and gratitude, in the contemplation of his unbounded goodness in creating millions of creatures on purpose to make them happy.*— This is a work, the most sublime, grand, great, and worthy of a God; and it is the most exalted idea we can form of infinite wisdom and goodness; not creating millions of creatures, and many of them to be eternally miserable.— Look at it, reader, and contemplate the difference, and then you will become a believer in the true God, and that his love and goodness is unlimited, eternal, and immutable.

* I will here add, that he who does all he can to make his fellow-creatures *happy*, imitates his God, and is one of the best beings on eath. And he who is cruel, and does all he can to make his fellow-creatures *unhappy*, imitates the devil, and is one of the worst of men. Or just so far as he does one or the other, he imitates God or the devil.

There is nothing that can be mentioned, more contrary to the love and goodness of God, and of his tender mercies being over all his works, than to believe that he is wrathful, and created creatures to be miserable, or knowing that any of them would be so.

I write as I feel, and I feel that love which will gather all souls; and no one that ever experienced this love, ever felt any wrath in it, but love towards all souls, and that the love and goodness of God, as mankind become sensible of it, will lead all to repentance, and that same love which leads them to repentance, will be their salvation.

If people did but know, or experience more of the love of God, they then would be more ready to believe in the final salvation of all souls: they would then feel that God has no intentions towards any creature, but love. And only in hearing of creatures being in hell and torment, and punished forever, would be grating and disagreeable to their feelings. [Similar to what tender people feel when they see a creature in misery.*]

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*One writer against universal salvation, says, "I have observed that most of those Universalists with whom I have been acquainted, are naturally of a humane, tender disposition; and as punishment, and any thing that has the appearance of cruelty, is contrary and disagreeable to the feelings of such people, they the more readily embrace Universalism." This is to the credit of Universalists; and I believe that it is an observation that is pretty correct, and it is reasonable that it should be so; for how can a humane, tender-hearted person bear the thought of any fellow-creature being eternally tormented?

According to the observation of this writer, it appears that in order for people to receive or believe in universal salvation, they must become humane, and of a tender disposition. And then, of course, in order to believe in eternal misery, they must be inhuman and cruel!

If by being of a humane and tender disposition, people are more ready to embrace Universalism, it is a pity the whole world of mankind were not *ready to* embrace it. And it must be the wish of all men, good men at least, *that they were so.*

They would feel in their own souls a testimony against it.

All, of whom I have ever read, while influenced by the love of God, were then, in heart, Universalists; for they felt it flow towards all their fellow-creatures—they loved the whole world of mankind, and felt as if they could take all with them to heaven, and that it was of a forgiving nature, and cleansed from all sin. And what was this but a drop from the ocean; and if that drop caused them to feel such love towards all their fellow-creatures, what must be the infinite, inexhaustible ocean? Reader, if you ever felt this love, think of what I have said, and not let your prejudices run away with your best feelings.

Say all we can of the love and goodness of God to man, and we shall fall infinitely short: *eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive* the universality and extent of it: but a little hath been revealed, and it was what St. John felt, no doubt, when he said *God is love.*

It was the love and goodness of God, as before observed from the pious William Law, that was the cause and beginning of creation; not that any creature should be miserable. O no, far from it, but that the whole human family might be happy, and praise and glorify the author of their existence forever. In short, the love of God will redeem all the world, it seeks for every sinner upon earth, it is of unwearied compassion and unceasing mercy, it embraces all mankind, it overcometh all evil with good, it forgiveth all iniquity, it blotteth out all transgression, it gives eyes to the blind, ears to the deaf, it cleanses

the lepers, and casts out devils, and puts man in paradise before he dies; it taketh from death its sting, from the devil his power, from the serpent his poison, and is the destruction of misery, sin, darkness, death, the devil, and hell; and from the beginning to the end of time, and forever, the one blessed work of God, is the one work of love. To which all the people must unite (see p. 84) to say *Amen.*

A HISTORY

Of the Origin and Progress of the Doctrine of
UNIVERSAL SALVATION,
As far as may be necessary to illustrate the same.

In the prosecution of this subject, we will first carefully examine throughout the sacred volume, to ascertain what proof there is therein of the final happiness of all men; and to examine by whom it has been believed and preached previous to the present day.

Though I think I have clearly proved the truth of the doctrine, in the preceding discourse, and that without reference to the scriptures, or aid therefrom for proof, or but very little. Yet it will be much more satisfactory to most, if not all readers, if it can be clearly proved by the scriptures; and if so, it must be a cause of joy to all men who wish for their own happiness, and that of their fellow-creatures.

I shall begin where I find the first intimations given of the doctrine, and trace it from thence down to the present day. I shall follow it just as, and where I find it, and impartially and candidly state whatever I may meet with relating to it.

If the doctrine of the salvation and final happiness of all men, be a truth, and what our Creator intended should be accomplished, we might reasonably expect to find a knowledge of it communicated throughout the sacred writings; and

I think we shall find it so—and sundry passages, it is very probable, that many readers have not particularly noticed before.*

Though it is a scriptural doctrine, (which no person can deny when they examine the numerous passages I shall produce,) yet most people in Christendom have, for centuries past, been such strangers to it, that it may be said to be "The mystery hid from ages, and from generations, but now made manifest." Though so far from being a new doctrine, as many people ignorantly imagine, it is the first that ever was preached, and that by God himself, to our first parents, in the garden of Eden. It may now be seen, that the preaching of the same, with a gradual increase of light on the subject, has been continued from age to age, "by all God's holy prophets since the world began," by Christ and his apostles, and by other believers to the present day.

I now proceed: and if we find that the plain sense of prophecy authorizes us to expect the restoration of all mankind at last, to a state of subjection to God, and deliverance from all evil, and its consequences, and to holiness and happiness, let no one reject the doctrine because it has not been generally believed by mankind; but if it is proved to be a scriptural doctrine, all men surely have an interest, and cause to rejoice in it.

The first intimations of mercy to the first pa-

* When texts of scripture are sometimes cited in support of this doctrine, it is not uncommon for unbelievers to say, they don't recollect ever reading *such a text*: and the Bible is often produced to convince them that it con*tains such passages* as are quoted in support of universal salvation.

rents of the human family, after their transgression, was by way of promise, that there should be one who would destroy that which had led them into evil, called the serpent.

"*I will put enmity between thee and the woman, and between thy seed, and her seed: It (or he) shall bruise thy head, and thou shalt bruise his heel.*" (Gen. iii. 15.)

This is short, but very comprehensive; and it may be called the foundation on which is built all that follows, relating to man's salvation. It is generally agreed that Christ is the very person intended by the seed of the woman. A bruise of the *heel* is painful, (and much pain has evil caused all mankind since,) but a bruise of the *head* is mortal; and implies, that however great the evil caused by Satan to mankind might be, evil should finally be destrroyed, and they restored. If by bruising the serpent's head, which means Satan, is certain death to him, then there must be an end to his power, and consequently to the misery of all mankind.

Exactly according to what is said by the apostle, (1 John iii. 8.) "For this purpose was the Son of God manifested, that he might destroy the works of the devil." And again, (Heb. ii. 4,) "That through death he might destroy him that had the power of death, *that is the devil.*"

Thus we are clearly taught, that "the seed of the woman (Christ) shall bruise the serpent's head." Do not those who advocate the heart-appalling doctrine of endless wo, teach that Christ's errand was to save the world? Do they not also teach that it is the object of Satan to damn the world, and bring ruin on all he can? Who then will gain the victory, Christ or the ad-

versary? Do they not acknowledge that it is the design of Christ to bruise the serpent's head?—And will he never be able to accomplish it?—No. Why? Because of the stubbornness of many men, they will not be obedient. May not that stubbornness and disobedience be called Satan's, as it is caused by him? And is it not the object of Satan to bruise or afflict forever the members of Christ, or those whom he came to save? And will Satan not accomplish it, if he be permitted to exercise his endless ire over many, or even one of Christ's members; for if one member suffer, all the members, (or the whole body,) suffer with it? Instead of Christ's effecting his design and bruising the serpent's head, we are taught by this horrid doctrine, that the reverse will be effected"—that a great part of mankind will be bruised and afflicted forever; and the accursed head of Satan shall *not* be bruised, but be crowned with being conqueror of millions of souls, whom he, in his den, will rage and reign over forever. Is it not the most *stupid nonsense* to believe this, and at the same time to talk about Christ's bruising the serpent's head? How, in the name of common sense, is his head bruised, if he thus lives and reigns forever?—Why, it may be said, it is only bruised a little, not more, nor indeed so much, as he has bruised the heel of Christ.

But we will proceed, and follow on the blessed doctrine of the salvation of all men, as it progresses in the scriptures; and we will see more and more, how the serpent's head will be effectually bruised, and the destruction of evil, and its *consequent* misery.

Some time after our heavenly Father had promised the parents of mankind, that the serpent, or Satan, should be destroyed, and consequently they, and their posterity finally restored, probably, to a much better state, than if they had never known evil, he renewed his promises to Abraham, a godly man, to whom he had chosen to reveal his will concerning mankind, more fully and plainly, in these gracious words, (after telling him he should become a great nation, &c.) "*And in thee shall all the families of the earth be blessed.*" (Gen. xii. 3.) And again in chapter 18, "*And all the nations of the earth shall be blessed in him.*" And again, (xxii. 16, 18.) "*By myself have I sworn, saith the Lord,*"—that "*in thy seed shall all the nations of the earth be blessed.*" In about fifty years after, the same gracious promise was renewed to Isaac—"*And I will perform the oath which I sware unto Abraham, thy father,*" &c.—"*And in thy seed shall all the nations of the earth be blessed.*" (Gen. xxvi. 3, &c.)

And again, the same promise (about forty years after) was confirmed to Jacob—"*And in thee, and thy seed shall all the families* (before it was *nations*, it is now and *families*) *of the earth be blessed.*" (Gen. xxviii. 14.) And St. Peter applies these promises (Acts iii. 25) to "all the *kindreds* of the earth." Thus it has been six times repeated that "all the *nations*, and lastly all the *kindreds* and *families* of the earth, shall be blessed."—Positively, and unconditionally blessed, without any *ifs*, or any conditions on the part of man; and, most astonishing, that God should condescend to swear that he would fulfil his promises. Now what *can all this* mean, if all are not finally

blessed. For certainly all nations, and all families includes every individual of the human race. But how can all be blessed, unconditionally blessed, if millions of mankind are to lie under an endless curse and suffer eternal pain.

According to Calvinism and Arminianism, all these promised blessings should have read almost altogether the reverse, i. e. the greatest part of the nations, and families, and kindreds of the earth shall be cursed: then, according to their doctrine, it would be true, as they believe many will be cursed, and that forever.

If a father of a large family of children, and one who is abundantly able, should repeatedly and unconditionally promise that he would bless *all* his children, with all the necessary and comfortable things of this life, and once swear to them that he would fulfil this promise; then, sometime after, leave several of them to suffer in want and poverty, what would his children, and his neighbours, think of his promises?

What would be thought of a king who should unconditionally promise that he would bless all his subjects, every family of them, with all the comfortable things of this life, or that they should all be placed in easy and comfortable circumstances, and afterwards cast great numbers of them into prison, to be tormented, or deliver them over to a tyrant, his greatest adversary, for that purpose, because they had done something to offend him, when his promise was unconditional? Certainly he would be considered as deceiving his subjects, or that he only *meant* to tantalize them.

A calvinistic divine says, "There can be no decree which frustrates, or makes void the Divine promises." This is well, hold fast here.—It is evident that the promises are to the whole world of mankind, to *all* nations, which will be clearly proved from the numerous texts that will soon be presented.

Can any person believe that an infinitely wise, good, and unchangeable being would make unconditional promises, and obligate himself by an oath to perform them, and then leave the event, and that of such vast importance as the eternal state of man, to such poor, weak, ignorant, fallible creatures as mankind are? What should we think of the man who should promise, on oath, the performance of something of consequence, (and he abundantly able to fulfil his promise,) and afterwards make the final event depend upon the conduct of a fool? The difference between the most learned and wise, and a natural fool or idiot, can be calculated; but who can draw the line, and tell the difference between the wise man and the great Creator?

A writer truly says, that "We may challenge all men in the world to prove the promise of Jehovah, sworn by himself, (the greatest and most important oath that ever was or ever can be taken,) that in the seed of Abraham (Christ) all the nations shall be blessed, contains any thing conditional, and binding on the part of man, in default of which God would absolve himself and abrogate his promises." Read the following, (Is. lv. 10, 11,) "For as the rain cometh down, and the snow from heaven, and returneth *not thither, but* watereth the earth, and maketh

it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return to me void, but shall accomplish that which I please, and it shall prosper in the things whereunto I sent it."

Sin, or transgression, will have *no* effect with one soul to hinder the fulfilment of those promises. Nay, for we are told positively, that "He *will* have compassion upon us: He *will* forgive our iniquities: And *will* cast all their sins in the depth of the sea. Thou *wilt* perform the oath to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Mic. vii. 19, 20.)

There are numerous other passages, both in the Old and New Testaments, that refer to these gracious promises, considering them as the fundamental evidences of his unlimited grace, they being the only promises (or any thing else) that ever the Almighty condescended to confirm by an oath. I think they are of as much, if not of more importance to us, than any thing else in the scriptures. And this, with the promise to Adam, that the head of the serpent should be bruised, may with propriety be called the gospel preached by Jehovah, and so the apostle calls it "the gospel which was preached unto Abraham:" and therefore it is the foundation on which is built all that relates to man's salvation; and nothing in the scriptures should be understood contrary thereto. Every passage of scripture should be understood in conformity to these first, great, *and glorious* promises. These should be the *key-texts to* all others, and any passage that may

appear contrary thereto, should be so understood as to correspond therewith. If God ever did reveal any thing to man, we have as much reason to believe this to be a revelation, as any thing else in the scriptures; for there is nothing more worthy of a God, and more probable that a good God, the supreme, infinitely good Parent, would reveal, than that he would bless his children. This is becoming in all good parents—there is hardly any thing looks better in the patriarchs, than their blessing their children. And if I really believe in those promises, and believe them to be as they were, universal, unlimited, positive, and unconditional, and delivered in such plain words I cannot misunderstand, I can believe nothing that expresses any thing contrary thereto. And if any other passage or text in the scriptures appears to the contrary, I should rather conclude it was a mistranslation, or an interpolation, or that I *did not understand it*, or that it was by some means a mistake, than to think for a moment, that the Almighty, who is declared to be unchangeable, would contradict himself, or declare one thing at one time, and of such importance, and so vastly interesting to mankind as the declaration in question, and at another time, something the reverse of it. This is *impossible*, as we read it "is impossible for God to lie:" and the apostle says this in reference to those *very promises*. (Heb. vi. 18.)

Wesley says, that "Predestination represents God worse than the devil. But you say you will prove it by scripture. Hold! What will you prove by scripture? That God is worse than Satan? *It cannot be.* Let the scripture mean

what it will, it cannot mean that the judge of all the world is unjust. No scripture can mean that God is *not love*, or that his tender mercies are not over all his works: that is, whatever it prove beside, no scripture can prove predestination."

Now I would improve upon this a little. Arminianism "represents God worse than the devil," in creating millions of millions of intelligent creatures, knowing that they would be eternally miserable. (A man would be called worse than the devil, if he had power to make a creature, and at the same time know that it would be eternally miserable: deny this who can.) "But you say, you will prove it by scripture," (i. e. that many will be miserable.) "Hold! What will you prove by scripture?" That God will not fulfil his promises? "It cannot be. Let the scripture mean what it will, it cannot mean that the judge of all the world is so unjust," as to promise that all his children should be blessed, and yet let Satan have millions of them in everlasting torment. "There is no love in this, and no scripture can mean that God is not love, or that his tender mercy is not over all his works: that is, whatever it prove beside, no scripture can prove" Arminianism, or the eternal misery of any creature; for if that be true, the promises, that the head of the serpent should be bruised, and all nations, families, and kindreds of the earth should be blessed, cannot be true. So it is certainly much more reasonable, yea, infinitely, if possible, more reasonable to believe that Arminianism is a lie, than to believe what is impossible: that is, that God will lie. I should like to ask friend Wesley, or any of his Arminian fol-

lowers, how "God's tender mercies," of which he speaks, "can be over all his works," and millions, almost the whole, or the greatest and best part of his works—"man, the noblest work of God," can be suffered by him to lie bound eternally in the most intolerable and inconceivable torment of fire and brimstone, and the Almighty, with his wrath, and the devil tormenting them besides? And this Wesley calls "God's tender mercies over all his works." The Lord have mercy upon poor erring Arminians.

Wesley says, "No scriptures can prove predestination." If he had been asked why? He would have answered, because Christ died, not only for the elect, but for the *whole world.* To which the Calvinists say, "If he died for the whole world, or for all, *all* will be saved." And they are perfectly right. It is a most absurd and inconsistent story, that Christ should die for *all,* and the efficacy of his death lost upon 99 out of 100, by the means of a poor, miserable devil.—I would be ashamed to let any body know I had such a faith, or that I believed such contradictory absurdities.

The apostle says, "When God made promise to Abraham, because he could swear by no greater, he sware by himself—wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel," (what was his counsel, or determination? *Ans.* That all men should be *saved,* or *blessed,* both words meaning the same,) "confirmed it by an oath. That by two immutable things," (himself unchangeable, and his oath the same,) "in which it was *impossible for* God to lie, we might have a

strong consolation, who have fled for refuge to lay hold on the hope set before us." (Heb. vi. 13, &c.) What is the ground of this strong consolation and hope? *Ans.* The promise of God, made to the patsiarchs, that in Christ all the *nations* and *kindreds* of the earth should be *blessed.* An unshaken faith herein will afford great consolation through all the trying scenes of this life, as every individual is included in it. It is a hope, as the apostle says, "as an anchor to the soul, both sure and stedfast." Here is peace; but no doubting, and horrid fears of a never-ending hell. Whoever doubts his final happiness, must first doubt the promises of his heavenly Father, confirmed by oath. And according to St. John, "he that believeth not God, maketh him a liar, because he believeth not the record that God hath given of his Son. And this is the record. that God hath given to us eternal life. And this life is in his Son." By him the head of the serpent should be bruised, and in him, all people should be blessed. *This is the record;* and thus to be blessed in him, is as much eternal life as any one can wish for, or ever expect.

I have before observed, that according to the calvinistic and arminian doctrines, no man, while here, can have any real, satisfactory assurance of happiness beyond the grave. And many Christian writers have acknowledged this.—What a number I could quote who have had their perplexing doubts and horrid fears of a never-ending hell of misery, even on their death-beds. According to Watts:

By glimmering hopes and gloomy fears,
We trace the sacred road;

Through dismal deeps and dangerous fears,
We make our way to God!"

And it is no wonder; it is just what might be expected from such a faith; it is no better than what the greatest sinner may say, for he, even the most wicked, has "glimmering hopes and gloomy fears."

I would make an observation or two more on "the gospel preached to Abraham." It is clear, that all nations and people are to be blessed in Christ, who sprang from Abraham, as well as from the woman, who was told that from her should proceed one that should bruise the serpent's head. This being done, and all evil overcome, and all the posterity of our first parents restored, and eternally blessed in Christ, all is now plain why evil was permitted to enter; we can plainly see that it was for good, for the best that it should so be. But if millions of their posterity are to be eternally bound under the power of evil in everlasting misery, it could not possibly be for good, but an eternal evil. And thus all is as dark as midnight. Truly, the belief in the eternal reign of evil and misery, darkens every thing around us. It has thrown the whole Christian world into midnight darkness, and is the very cause of there having been, and still are, so many different sects, and so much controversy about religion. It has made more deists than Herbert, Hobbes, Blount, Toland, Collins, Tindal, Morgan, Chubb, Lord Bolingbroke, Hume, Woolston, Gibbon, Voltaire, Allen, Palmer, Paine, or all the deistical writers who have ever written, (and made them deists too, and no wonder, I have more charity for them than many

have,) and has caused many not to concern themselves about religion; and after contending and quarrelling, in the dark, about it, for hundreds of years past, in a most ridiculous manner, they now go and preach it to the innocent heathen, and set them at variance. They never have been converted themselves, at least very few, according to their own faith, and they go to convert the heathen, and make them, in morals, as bad as they are themselves. The heathen only need information, and then they might, with full as much propriety, send missionaries into various parts of Christendom; and I think it probable that they would. But I must stop with this at once; for if I was to get agoing I should not know when to stop.

If all professors of religion had built upon the foundation laid in the beginning, and believed in the promises of their God, the gospel first preached to Abraham, and had construed all other parts of scripture agreeably thereto, what a deal of controversy would have been avoided. We should have heard nothing of Calvinism, and as little of Arminianism. All the differences and persecutions have arisen from not believing in that which, wonderful to relate, God should condescend to confirm with an oath. And it is no wonder, that since they have not believed him, they have not believed each other, and have given each other the lie.

If the promise had been, that "*part* of all the nations of the earth shall be blessed," this would have done for Calvinism. And if it had been, that "all the nations and families of the earth," *who are obe*dient to my commands, shall be

blessed, this would have done for Arminianism. But we have cause to be thankful, that the blessing is not left to depend on what poor, weak, ignorant men can do to *help God to bless them.* No, the blessing corresponds with the whole tenour of scripture, "*By grace ye are saved.*"

If it really was God who spake to Abraham, Isaac and Jacob, and made those gracious and kind promises, then they certainly will be accomplished; and it is just as certain that it must be in another world, as many nations were totally extirpated before Christ came into the world: for surely the blessing includes the nations past, as well as to come, and all the antediluvian world. But many, who apparently wish that a great part of mankind may be lost, and for fear that something may be done in another world to save them, will have it, that the promises are to the nations and families while in this world. But how have the nations been blessed? If ignorance, wickedness, and war, are blessings, then they have been blessed! But the blessing here promised, is a blessing in Christ, a spiritual blessing, the blessing of salvation.

Again, many, to avoid the belief of universal salvation, will have it that this promised blessing means the outward preaching of the gospel of Christ, to as many as would receive it and be obedient to its requirements. But have all nations been blessed with the gospel of Christ?—Did the antediluvians hear a word of it? And have half of the nations or people of the present day heard it? There are many of whom we might expect better things, that believe all will be damned to all eternity who have not heard it,

when they have no way that they can hear it.—And so all the nations that have passed away, that have not heard it, or that did not become holy in this life, are lost forever. Only consider the antediluvian world, about 1600 years old at the time of the flood: and a vast many more people than at any time since, and double the number of people now on earth, (it is believed that America was thickly inhabited,) are almost all lost. The great empire of China, which has existed I know not how many thousand years, (the Chinese say many more thousand years than our age of the world; but it is very probable they have existed ever since some time after the flood,) all those millions of human beings, and the millions of millions, yea billions of billions, and trillions, of human beings that have had an existence, have almost all gone to hell, according to the Arminian doctrine.* O what a cruel doctrine! How can any body have a heart so hard as only to suppose, or think that so many of their poor fellow-creatures will be miserable forever. I'll assure them such thoughts, and such doctrine, never proceed from love; and you may set it down as a certain truth, that whatever does not proceed from love, as the governing principle, it is wrong, there is an error in it somewhere. But

* I say according to the Arminian doctrine, because, according to Calvinism, we know not how many may have been elected; there may be great numbers in every age, and among every nation. All for whom Christ died, will be saved. But according to Arminianism, Christ died for all; yet very few will be saved. The Arminians have, for a long time, been exclaiming against the calvinistic doctrine, calling it a damnable doctrine, because it gives so many souls to the devil, when, according to their own doctrine, very few will be saved, but millions for whom Christ died, may be lost! Now, reader, judge which is the most damnable doctrine. All for whom Christ died and came to save, will be saved; or millions and *billions for whom* he died and came to save, will be lost forever!

to return; and all the heathen nations now on earth are daily going to hell—all will be lost until they hear the gospel. (And then but very few will be saved, if they are no better than those who do hear it.) The orthodox are now much engaged in sending missionaries to stop them from going to hell, and "preventing the decrees of God's vengeance being carried into effect." "Verily, every man at his best state is altogether vanity." (Ps. xxxix. 5.)

To many of those who have lived in Christendom, under the sound of what is called the gospel, it has proved a curse, as they say, "a savour of death unto death," in consequence of disobedience. In fact, according to the limitarian doctrine, there will not be one out of a thousand saved, for salvation is conditional, depending upon the wisdom and right conduct of men; and they must be damned unless they become born again, regenerated, and sanctified in this life!—Where are those sanctified people, who are prepared for heaven as soon as they die? I want to see people sanctified in their conduct—to imitate their Creator—to be meek, merciful, charitable and kind—to do as they would wish to be done by. I would not give a fig for any other sanctification. Well may I say there will not be one out of a thousand saved; and can this be the blessing that was promised, when there was not a word of condition in it? And if the devil's kingdom is to be peopled by almost the whole human family, by not having an opportunity to hear the gospel, and in consequence of the ignorance and disobedience of those who have heard it!

Again, in order to shun universal salvation as much as ever they can, and that the devil may have a large host, almost the whole world, they say, "all nations and kindreds will be blessed in the millennium," and almost all before that time must groan forever in despair. I ask, will those who live in the millennium be more worthy of being saved than those who lived before? In almost every respect, that conduct which is right in God, similar conduct would be wrong in man to imitate, and which all men would despise, as they would the conduct of a father who should let several of his first children perish, and then do all he could to make the others happy.

It is certain that the blessing wherewith all nations, and people shall be blessed, must extend beyond this life. Besides, what great importance would it be to bless nations and people in this life, which lasts so short a time? If all are not blessed after this life, there is no truth in the promises. It is giving them the lie, to say that many people will go to an eternal hell. Ask limitarians, how all nations, kindreds, and families, are to be blessed according to the promises, confirmed by an oath? They will answer, "in Christ." But how can all be blessed in Christ, if they are not saved in, or by him? But this wicked doctrine makes the power of the devil to exceed that of the power of Christ as 99, if not 999, to 1, and that too in Christendom. And what calculation must we make if we take into consideration those who have not heard the gospel? There is more than three-fourths of the world, in the present day, who have never heard a word of it, and according to the orthodox

faith, they cannot be saved till they do hear it, and they cannot hear without money to educate and fit out pious young men, as they say, to go and preach to them. I will give a little of what the orthodox say about the heathen, in their own language, that the reader may see that what I state is correct; and I hope he will have intellectual eyes to see their abominable absurdity, and how little regard they have to the oath of Jehovah, or of faith in Christ's being the Saviour of the world.

One of the first divines of the calvinistic order, in a sermon lately delivered to a missionary society, says, "That there are now six hundred millions of heathen in the world—that a generation passes off the stage once in thirty years, and consequently, that there are six hundred millions of immortal souls *consigned to eternal perdition every thirty years.*" (Where is your election all this time, or can none be elected till you go and preach your contradictory doctrines to them?) "With these facts staring us in the face, we have no right to *inquire* into the propriety of giving a part of our substance to Christ—that we know it to be our duty to give—that every moment we stop to *inquire* into the propriety of giving, thousands of immortal souls are sinking into eternal ruin for want of the money we withhold. We are placed in a situation of awful responsibility; God has given us power and ability to SEAL *the* ETERNAL DESTINY *of six hundred millions of souls;* and giving our money would be the means of their salvation, and withholding it will ensure their damnation! And knowing these facts, and possessing the means we do, we anticipate the

general judgment, and by giving or withholding, we, so far as our influence goes, *pass sentence* of *eternal felicity or wo* upon six hundred millions of precious, immortal souls!"—*Parson Boardman.*

I will give a little more of the same rant, if the reader can have patience, delivered lately by the great parson Griffins, of New-York. "Now look at a wretched world," said he, "five hundred and fifty millions of Pagans and Mahometans; a hundred millions of Roman Catholics; and fifty millions more of nominal Christians," (like the priests,) "scarcely transcending in knowledge the heathen themselves; seven-eighths of the human family literally perishing for lack of knowledge. And all these immortals destined to rise and expand forever in the regions of light and life, or to sink under the anguish of the never-dying worm. The greatest *mass* of these, to say the least, plunged into the grossest wickedness, and dying thus, to be *eternally miserable*, a constant succession of them passing into eternity, and as we have every reason to think, into endless perdition." [Yes, according to your cruel thoughts.] "Some this moment on their flight. What an awful and overwhelming scene!" [Now, reader, see the only way they can be saved.] "Do what we can, hundreds of millions must perish before we can reach them with any adequate aid. Allowing a thousand souls to one preacher, these seven hundred millions, want *seven hundred thousand ministers* this day; this day, rather than 50 years hence, to save twice that number, (for twice that number will die in fifty years,) from *interminable woe. And who* are to raise up these 700,000 min-

isters?" .[Woe to the world if such a number more was raised.] "There must be a special and mighty effort. And we yet sleep. For though something has been done, nothing has been attempted in comparison with the infinity of the object.

"Let them calculate, consider the incalculable good which one faithful minister of Christ may do. By his labours and prayers he is the means of converting a hundred souls, who but for him would have perished." [How is it, that they can convert so many, and do so much good among the heathen, and convert so very few, (according to their own faith,) and do so little good at home.] "I say, would have perished; for though some of these might have fallen under the influence of another minister, yet what would they have done, had there been no other minister. I say would have perished; for though the *decrees* of God had fixed the event, it had fixed the means too."—[Which must be glewed together with silver and gold. Money, money, give us money, else all the heathen will go to hell! "O ye men of wealth, how can ye withhold your money, when it will be such a trifle in heaven, if you have been the means of saving only one soul."] "That minister then is the means of saving a hundred thousand souls from death, from hell." [Why then cannot so many as there is, save, or only do some good in New-York, or in our country; but read on.] "One of these rescued sinners will be a parent, to act upon fifty families of children, who in their turn will act upon two hundred families more, and so on in the same ratio to the day of judgment. You would be astonished at the cal-

culation of increase through forty generations." [We are more astonished that a man of learning can be so stupid, as to think, much more to assert, that God will not save the souls of his children, unless people will give money to prepare and fit out ministers to go and preach to them.] "Go back again. Five of that hundred will be ministers of Christ, to begin five more series like the former, each branching out, and increasing in the same proportion to the end of the world. And when the judgment shall be spread, that first minister will be found to have been the indirect means of saving many millions, who but for him would have sunk into eternal perdition." O most wonderful!

Now he comes on about the money, and what a blessing it will be in the day of judgment to him who gives the most money, and that "600 dollars will carry a young man from the plough to the pulpit." [Keep to your plough, young man, you will do a thousand times more good in the world, than to be made by them an anti-christian preacher.] "And which of you," says he, "would not give 600 dollars to people a whole province of heaven?"

I'll copy no more—I am perfectly sick of it—I am disgusted with such wicked absurdity.—Can it be possible that there are any people in New-York, in this enlightened age, that could be such dupes as to sit, and hear, and believe such stuff? But such are the sentiments and faith of the orthodox clergy of the present day, respecting the heathen, and the way to save *souls.* The head of the serpent cannot be bruised, *and the* millions of heathen, and others can

never be blessed, and saved by Christ, unless he has money given him, to accomplish what the Saviour fails of doing. Millions of millions of souls must eternally perish, because people will not give money enough "to educate pious young men," (vain, proud fops,) "to go and preach to them, who know no more about the gospel, than did either of these high-fed parsons. They, and all of the same school, say the heathen will go to hell, and suffer endlessly for want of preaching. Seven hundred thousand ministers, to "people whole provinces in heaven!" To "change the destinies of men." And they declare that all the elect will be saved; those are included in the promised blessing, and no others. Christ did not die for the non-elect; therefore they cannot be saved. If all the elect will be saved, and the non-elect cannot be saved, can they by preaching add to the number, when "the number is definite, not one can be added or diminished." What inconsistency; yea, hypocrisy and imposition, to obtain money to go and preach to save those who cannot be saved, but would "add to their damnation every sermon they heard;" and to secure the salvation of those whom they declare cannot be lost.

Follow the limitarian doctrine, or partial salvation wherever its advocates go with it, and look at it every way they present it to you, and in every way it can be considered, it appears like a horrid monster—the more it is viewed the more shocking it appears. It represents God like itself, charging him with the greatest injustice, in punishing billions of intelligent creatures, for not hearing that which they could not hear.

and with that conduct which would be abominable and cruel in an earthly parent, for punishing his children for not doing that which they were not told to do, and of which they were totally ignorant.

I never heard, a limitarian preaching from the text, that declares all shall be blessed. And good reason for it, as it is impossible for them to preach therefrom, without preaching inconsistency and absurdity, or else shewing the final salvation of all men.

Some understand these promises, as only relating to the Jewish nation; and others, to the elect of all nations, families, and kindreds of the earth; but really such evasions are not worthy of notice, much less a serious reply.

Winchester truly observes, and it is impossible to evade the truth of what he says, if you admit the reality and truth of the promises, "Since then all nations, families, and kindreds of the earth, are to be blessed in Christ, but have never yet obtained the blessing, these promises yet remain to be fulfilled, and therefore they must be hereafter accomplished; and their full accomplishment involves therein the final salvation of all mankind. This is conclusive, and the force of it cannot be evaded."

It is is certain, that no length of time, distance of place, or change of circumstances in creatures, can make the promises of the great Creator void and of none effect. All his promises must be fully accomplished at last, how long soever the time may be. But those who imagine that unless all the promises of God are accomplished *in this* life, have very contracted ideas

of the goodness and mercy of God, and of the vast extent and importance of his promises.

We will now proceed, and we will see how many passages there are that correspond with the first promises, and are like short lectures on them, testifying to the truth of them.

"There is no God with me, I kill and I make alive, I wound and I heal, neither is there one can deliver out of my hands." Deut. xxxii. 39.

"Oh give thanks unto the Lord, for he is good, his mercy endureth forever." 1 Chron. xvi. 34.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8.

This is understood to mean, as giving all to Christ, which will be further noticed hereafter.

"All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." Ps. xxii. 27.

How exactly all these texts agree with the first promises. They certainly must mean that all the people of the earth shall remember and turn unto the Lord: but how can this ever be possible, if millions are cast off without any possibility of returning; and if salvation is altogether confined to this life? But admit the doctrine of universal salvation, or that of the restoration of souls after this life, then it is plain how all people may remember and turn unto the Lord, and this as a prophecy will be completely fulfilled. If not, there appears no truth in this, as well as many other similar passages; for we do know that very few of the *people* and *kindreds* of the earth have turned to the Lord. The doctrine of the final salvation of all souls, makes this last,

and numerous other passages of scripture, plain and easy to be understood. It affords light to shine throughout all the scriptures, concerning the dealing of God towards his creatures; but in the opposite doctrine there appears a deal of contradiction, and which, as I have said before, has been the cause of so much controversy and contention about the scriptures, as well as of infidelity. But to proceed.

"Sing unto the Lord, &c. For his anger endureth but for a moment: in his favour is life; weeping may endure for a night, but joy cometh in the morning." Ps. xxx. 5.

All intelligent creatures have cause to sorrow and weep, some more and some less, through the night of this world, but "joy cometh in the morning of the resurrection."

"Through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing to thy name." Ps. lvi. 3, 4.

It is certain that all the nations have never worshipped, and sung to his praise in this world. But this declaration may be strictly true, admitting it can be done hereafter; if not, I cannot see how there can be any truth in this excellent passage, and also the next.

"Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper," &c.—"And men shall be blessed in him; all nations shall call him blessed." Ps. lxxii. 11, &c.

"All the nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name." Ps. xxxvi. 9.

"If they break my statutes, and keep not my commandments: Then will I visit their transgression with a rod, and *their iniquities* with stripes; nevertheless, my loving kind-

ness will I not utterly take from them, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that has gone out of my lips." Ps. lxxxix. 31—34.

What was this covenant? *Ans.* That which he had promised to the fathers, that all nations. &c. should be blessed, as the next verse shews.

"Once have I sworn by my holiness, that I will not lie unto David." Not David in particular, but to no man.

"The Lord is merciful, and gracious, slow to anger, and plenteous in mercy. He will not always chide, neither will he keep his anger forever." Ps. ciii. 3, 8, 9.

But we are told by modern divines, in direct contradiction to this declaration, that *he will keep his anger forever*—that he will pour down his wrath upon millions of his creatures forever and ever.

"O give thanks unto the Lord, for he is good: for his mercy endureth forever. O give thanks unto the God of gods, for his mercy endureth forever. O give thanks unto the Lord of lords, for his mercy endureth forever." Ps. cxxxvi. 1, 2, 3, &c.

Twenty-six times it is mentioned in this chapter, that his mercy endureth forever. And about twenty times more in different parts of the scriptures; and several times in the Apocrypha.—And although it is declared in the scriptures so many times, that the mercy of God towards his creatures endureth forever, yet in direct contradiction, it is declared all over Christendom, that his mercy will *not* endure forever: at least, they limit his mercy to a few.

Again, "All the kings of the earth shall praise thee, O Lord, when they shall hear thy words. Yea, they shall sing in the ways of the Lord, for great is the glory of the Lord." Ps. cxxxviii. 4, 5.

Now we are as certain as we can be of any thing, that this never has been fulfilled; for we know that most of the kings of the earth have been so far from praising God, and walking in his ways, which are holiness, that they have been the most unholy, the most wicked and tyrannical of all men who have ever lived. According to history, the number of good kings, from first to last, has been comparatively very small. Now how in the name of common sense can all the kings of the earth ever praise God, unless they hear his words and sing to his praise in the world to come? The commonly received opinion, that nothing can be done after this life to save souls, and bring them to know the Lord, and to love and praise him, is making numerous passages of the scriptures nothing better than mere bombast, high-swelling words, without any meaning in them, or else palpably false.

But many, to support their favourite doctrine of eternal misery, will say, all the kings of the earth, when they hear the words of the Lord, "depart from me, ye cursed," shall then sing to the praise of his justice, in hell. This is what the Psalmist never mentioned, nor thought of; for he says they shall sing in the *ways* of the Lord. Is the way, or ways of the Lord in hell? If so, their doctrine may be true, if not, it must be false. But to proceed.

"The Lord will perfect that which concerneth me," (yea, and that of all other intelligent creatures,) "thy mercy, O Lord, endureth forever; forsake not the work of thy hands. The Lord is gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works. All thy works shall praise *thee.*" *Ps. cxlv.* 5, 8, &c.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases. Who redeemeth thy life from destruction: who crowneth thee with loving kindness and tender mercies.—The Lord is merciful and gracious, slow to anger and plenteous in mercy. He will not always chide, neither keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Ps. ciii.

What a much more lovely character is here given of God, than that which is given by almost all our orthodox divines. This is like a good, kind, tender parent, and must not our heavenly Father be abundantly more so?

"For he knoweth our frame, he remembereth that we are but dust; as for man, his days are as grass, as the flower of the field so he flourisheth, and is known no more." Verses 14, 15.

Solomon says of the end of man:—

"Then shall the dust return to the dust as it was, and the Spirit to God who gave it." Eccl. xii. 7. "He will swallow up death in victory, and the Lord God will wipe away tears from all faces." Isa. xxv. 8. "And your covenant with death shall be disannulled, and your agreement with hell shall not stand." Isa. xxviii. 18. "Look unto me, all ye ends of the earth, and be saved, for I am God, and there is none else.—I have sworn by myself, the words have gone out of my mouth in righteousness, and shall not return." [That is, the oath which he swore unto Abraham, that all the nations, families, and kindreds of the earth, should be blessed.] "That unto me every knee shall bow, and every tongue shall swear, surely shall say in the Lord have I righteousness and strength, even to him shall come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified." Isa. xlv. 22, &c.

There have been a vast number of the seed of Israel, or Jews, who have died in a very unfit state to go to heaven. And millions who have lived and died without faith in Christ. And ac-

cording to the most authentic account there are now on earth seven millions of Jews, besides the many millions of others who do not believe in the Christian religion. (It is calculated that there are above 600,000,000 of Mahometants and Pagans. And out of the whole number of the inhabitants now on earth, which is 800,000,000, there is only about 175,000,000 who profess the Christian religion, and we may calculate that three-quarters of this number, are none the better for it, or no better in their morals than Pagans.) Now, according to the doctrine of partial or limited salvation, all these will be lost forever. Indeed, according to this doctrine, and what the believers in it preach men must become, there is very little probability that any of them will be saved. But we learn that the prophet Isaiah thought very different, for he says, "all that are incensed against him shall be ashamed, and in the Lord shall all the seed of Israel be justified," &c. And in a foregoing chapter, (xliii. 22, &c.) it is said, speaking of Israel, "Thou hast not called upon me, O Jacob, thou hast been weary of me, O Israel;" and then several things are enumerated that the children of Israel had not done, and that they had served him with their sins and iniquities; but notwithstanding all this, "I, even I, am he that blotteth out thy transgression, for my own sake, and will not remember thy sins." In the next chapter, after enumerating many things wherein they did wrong, and that they shut their eyes, and had hearts that they could not understand, &c. And then, without the least conditions on *the part of* Israel, we read, "I have blotted out,

as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me for I have redeemed thee." "Sing, O ye heavens, for the Lord hath done it," &c. They are directed to return, because they were redeemed. Not to return, (as is erroneously preached in our day,) in order to be redeemed. And saith the apostle, (Rom. xi.) "God hath concluded them *all* in unbelief, that he might have mercy upon all, (for he delighteth in mercy.) And so all Israel shall be saved." Though millions have died in their sins, and in a very unfit state to go to heaven, yet all Israel *shall be saved.* And though Christ told the Jews, "ye shall die in your sins, whither I go ye cannot come." (John viii. 21.) "Yet all Israel shall be saved." On the limitarian plan, here is a contradiction, as there is in numerous other passages. But according to the doctrine of universal salvation, or the final restoration, all are easily reconciled. To help the reader a little, or some readers, who may be at a loss how to reconcile the last quoted texts, I would refer him to John xiii. 33, where Christ told his own apostles the same, "as I said unto the Jews, whither I go ye cannot come, so I now I say unto you." And notice the following.

"I the Lord have called thee in righteousness, and will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes," [not damn them for being blind,] "to bring out the prisoners from the prison, and them that sit in darkness, out of the prison-house." Isa. xlii. 6, 7. Compare with Zech. ix. 11.

Not imprison them in an unmerciful hell forever. To bring all out of darkness, and out of prison, is the work that Christ came to effect.

according to the prophet, to be for a covenant to the people, and a light for the Gentiles. "I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth," &c. (Isa. xlix. 6.) "And he shall see of the travail of his soul and be satisfied." (Isa. liii. 11.)

Did Christ travail for all? Will he be satisfied with a less number than the *all* for whom he was given? Could he not just as easily overcome and conquer all evil, and make all happy, to praise and glorify him and his Father, as only a part of mankind? Certainly, just as easy, and he will do it; and surely all nations and people *shall call him blessed.* "Yea, all whom thou hast made *shall come* and worship before thee, O Lord, and shall sing to thy praise." To which every man and woman on earth, must certainly be willing to say Amen. O Lord! how much better is this, than that innumerable millions should be forever groaning in misery, or only one soul.—No, No, it is not so, it cannot be: and if the reader felt as I do while I write, he would no more believe it than I do, he *could not* believe it. And as it would certainly be best that all *should be happy*, so it is *just as certain* our God and merciful Creator will do that which is *best.* But if he has not power to overcome all evil, destroy the devil and all his works, and make all happy, that is another consideration. But I think it is not worth considering about. Just so sure as he has power, just so sure he will make all finally happy. *I know he will.* But this is rather a digression. I return.

"I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii. 16.

Reader, what think ye now of the eternal wrath of God and everlasting misery, as preached all over Christendom, when God says, that if he was to be always wroth, the spirit, or soul, would FAIL before him?

"For I am merciful, saith the Lord, and I will not cast off forever." Jer. iii. 12.. "For the Lord will not cast off forever: But though he cause grief, yet will he have compassion according to the multitude of his mercies to the children of men." Lam. iii. 31—33.

How can so many people believe in eternal misery, when there are so many passages of scripture that assert the contrary as plainly as it is possible to express it in words.

But if the endless misery of millions of God's creatures be a truth, then many of these texts which I have quoted, should be reversed, or they should read directly contrary to what they do. Instead of reading that "*the mercy of the Lord endureth forever*," and that "*the anger of the Lord endureth but for a moment*," &c. they should read, "the mercy of God endureth but for a moment," the short time of man's life; but "his wrath, or anger, endureth forever;" that it will follow the sinner during the endless ages of eternity, and shall never be appeased, nor leave any room for the exercise of mercy.

God, as a kind father, is represented throughout the scriptures to be universally good to all his creatures, good to the very worst. But would it not be strange that he should be good to them only a little while in this world, and for

ever after cease to be so? But it is false, it is anti-christian doctrine; it is a wicked, cruel doctrine, and I shall shew, before I have done, from whence it originated.

If the doctrine of endless misery be true, all the passages I have quoted, (and many on the same subject which I have not,) are egregiously erroneous and contradictory. For how can God be good to all, gracious, and full of compassion, slow to anger, and of great mercy, and his tender mercies over all his works, if he does not design to save all; but designs the endless misery of the greater part of them?

Moses calls upon the nations to rejoice with God's people. "Rejoice, O ye nations with his people," (Deut. xxxii. 43.) thereby intimating that the designs of God towards the nations of the earth, were such as might lay a foundation for joy and rejoicing; and there are many declarations in the writings of Moses, of God's favour towards the nations of the earth, which I have omitted noticing, as I only notice those which are the most plain and easy to be understood.

"The name or character of God, as proclaimed by himself to Moses, is most merciful, and exhibits as grand and lovely a picture of the amiable perfections of the Deity, as any we find in the scriptures. The Lord proclaimed to him, 'The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity, transgression and sin, and will by no means clear the guilty." What punishment will *he inflict? Ans.* "Visiting the iniquity of the *fathers upon* the children, unto the third and

fourth generation." (Exod. xxxiv. 6, 7.) Far from being forever, "*for he will not cast off forever.*" For though he cause grief, yet he will have *compassion* according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men." But like a good and tender parent, he punishes no more than is for the good of his children, that they may reform and amend. This appears to be good and just; not like casting his children forever from all mercy and favour, when by a due and just correction they can be reclaimed. Oh, how much better, and more godlike this appears, than to torment poor creatures forever, when they can be reclaimed, and would themselves be thankful therefor. It is contrary to the dealings of mankind, with every thing of value that they can make good, without too much trouble or expense. No father, but a cruel one, would cast away his child, for being ever so disobedient and wicked, if he had power to make it good and obedient.

Our laws would not direct men to be executed for any crime, if our courts of justice had power to reform them, so that they would never commit any crime afterwards. At least, it would amount to cruelty, if they did.

I would further inquire: how is it possible that "*all the works of God shall praise him,*" as the Psalmist declares, if a great part of "the noblest work of God," shall never be brought to love and praise him, but eternally remain his irreconciled enemies, blaspheming his name in a state of unutterable and endless despair?

"I will establish my covenant with thee, and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." Ezek. xvi. 62, 63.

Previous to these verses the prophet had been speaking of the restoration of Sodom, whose sins are compared with the sins of Jerusalem; and the crimes of the latter are found to exceed those of the former. Yet God promises to bring again the captivity of Sodom, and also of Samaria, the cities of Israel, and Jerusalem, and the cities of Judah; and that they shall become reconciled to God and each other. Now is it possible that the inhabitants of Sodom can be restored, if there can be no change after death.—The idea of the restoration of the people of Samaria and Jerusalem may be evaded, by saying that the return of their descendants was intended. But no such evasion can be advanced respecting the inhabitants of Sodom, as they were wholly destroyed by fire, and none of them escaped, and consequently not one of their descendants are now on earth. Therefore, if ever the inhabitants of Sodom are restored, as it is positively declared they shall be, it must be in another world. And why may not this be?—Many talk as if it was impossible for God to do any thing for his creatures after this life. There are several nations that have totally perished from off the earth, yet their restoration is promised; as those of Moab, Amnon, and Elam. Of the latter it is said, as of the former, "I will cause Elam to be dismayed before their enemies, *and before* them that seek their life: and I will

bring evil upon them, even my fierce anger, saith the Lord." [It is called the fierce anger of the Lord, speaking after the language of men: but it was the fierce anger of men of the nation that came against them—there was fierce anger to ocular demonstration.] "And I will send the sword after them, till I have consumed them." (Jer. xlix. 37.) This he suffers to be done for their wickedness. Here is a full declaration of their being consumed from off the earth. And they did become totally extinct. Yet it is added. "But it shall come to pass, saith the Lord, that I will bring again the captivity of Elam."—(verse 39.) Now, how nations are to be restored, that have long ago perished from off the earth, I cannot conceive, unless something can be done for them in another world; and if this be admitted, then all is plain; (as well as numerous other parts of the scriptures;) then, if they are brought to know the Lord, and restored, it will be the best of all restorations; far better than to be restored temporally. There are other nations that have in like manner perished, and it is probable that those three are mentioned as specimens and examples of others. And at last the whole shall be sharers together in a future blessing, and deliverance from all sin, as they have shared together in punishment and destruction from off the earth. And thus the dealings of God towards his children are equal and without partiality. All nations and people are nearly alike, human nature is the same all over the world. All the difference there is, arises from a difference in education and situation. In the sight of the Great Parent of all, one nation

or people are no better, or more worthy in his sight than another. And I cannot see it to be just, that one nation or people, who live in another age of the world, and are better educated and more favourably situated, should finally be more favoured or blessed than those who lived in another age, &c. It is believed by nearly all people, except those who believe in the impartial and unlimited grace of God, that all those who live in the time of the millennium will be saved, because they will have more grace, or power to resist evil, or that Satan will then be bound; so that those who now live, and who have lived heretofore, who are lost, are lost because it was their misfortune not to live in the time of the millennium. Thus mankind are lost or saved, in consequence of living in different ages of the world; or a man is lost by dying when he is wicked, or in his youthful, inconsiderate days; but by living longer, he might have become serious and religious, then have died, and been saved.

One wicked man kills another instantaneously, and sends him to hell—the murderer is confined in prison, and condemned to be executed. Some weeks previous to the time of execution, several religious persons visit him, ministers exhort and pray with him, he repents, is executed, and is sent to heaven, and beholds in hell the one he murdered, and "rejoices over his misery, or his misery adds to his joy." This is the strangest kind of work of which we ever heard; but it is orthodox, and must be so, however absurd and abominable. And if he had not killed the man, and sent him to hell so soon, he, by liv-

ing longer, might have repented, and become a good man; and then, after his death, have gone to heaven himself. And the other might not have repented, if he had not been condemned to be executed, but might have continued to live in sin, at last died a natural death, and gone to hell himself. So, the final result is, he is saved, and in heaven, by having committed murder.

And it is often said of children, such an one could not have died in a better time, if it had lived, and committed sin, it might have been lost, &c. Hence salvation depends upon circumstances, and any one with half an eye can see the absurdity of conditional salvation, and limiting the eternal state of man altogether to this short life. But according to Universalism, it makes no difference as to our eternal state, neither should it, at what age of the world, or at what age of life, where, when, or how men die. The dealings of God towards his creatures are equal and impartial, and their eternal destiny is not depending upon accidents and circumstances, or upon what we finite creatures can do to prepare or fit ourselves for an infinite state of existence, but solely upon the love and goodness of God, and his promises. And we give ourselves to him, depending on him to take care of us, as little children depend altogether upon their parents, as they cannot help themselves. We believe, without ever doubting, (i. e. those who are established in this blessed faith,) that he will fulfil his promises, concerning us, and that "he is the Saviour of all men, especially of those that believe." And we who sincerely and truly be-

lieve, have no fears, no, not the least thought of fear, (i. e. as to our final state,) no more than children, who have a good, kind and tender father, are afraid that he will hurt them. "Fear hath torment, but perfect love casteth out fear;" and we cannot help but love our heavenly Father, who we believe to be so good, as we describe him to be, and at the same time believing we fall infinitely short of giving a full description of his mercy, love, and goodness. And according to the apostle, "we which have believed do enter into rest;" (Heb. iv. 3.) and have "joy and peace in believing." (Rom. xv. 13.)—That is, those who are Universalists indeed and in truth. We know there are too many who profess to be Universalists, who live in sin, and under condemnation. Such cannot have joy and peace in believing, for "there is no peace to the wicked," let them profess what they may, and they cannot love God, "for this is the love of God," saith the apostle, "that ye keep my commandments." But not to digress too far, I return.

According to our ideas of the love and goodness of God, the salvation of his creatures is not confined to any time, age, nation, place, or part of the world in which they live; and all who have ever lived since the beginning of the world, will be as kindly dealt by, and as completely saved, as those who live at the time of the millennium; for "his tender mercies are over all his works," from first to last, and forever, without the least "variableness, neither shadow of turning," (James i. 17.) He is the "same yesterday, and to-day, and forever." (Heb. xiii. 8.)

Thus, according to this blessed doctrine, all the promises of God will be completely fulfilled, all the nations, or people on earth, will be blessed in Christ with an everlasting salvation. This exactly agrees with the declaration that follows next in succession, from the book of Daniel.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, shall serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Chap. vii. 14.

Is it possible that there will then be any kingdom, or power, in competition with this? Will Satan at the same time hold millions and billions of souls under his power and dominion? No, it cannot be, for God has said—

"O Israel, thou hast destroyed thyself, but in me is thine help." "I will ransom thee from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave," (or hell,) "I will be thy destruction; repentance shall be hid from mine eyes." Hoz. xiii. 9, 14.

"Who is a God like unto thee, that pardoneth iniquity, and passeth by transgression," &c. "He retaineth not his anger forever, because he delighteth in mercy." Mic. vii. 18.

If God pardoneth iniquity, passeth by transgression, and is not only merciful, but is of *tender* mercy, and that over all his works, and this his mercy endureth forever, and he *delighteth in mercy*, how contradictory it is to all these so often repeated declarations, that a great part of the human family should be left by their Creator to groan eternally in misery. How can it be possible that any being can *delight* in *mercy*, and see creatures in *misery*, and can as easily relieve them, as to speak a word. If a king, who made a great profession of delighting in mercy, and

kept great numbers of his subjects in misery, for their disobedience, when they would be obedient if he was kind to them, who would believe what he said about mercy?

"Thou wilt perform the truth to Jacob, and thy mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Mic. vii. 20. That is, that all nations should be blessed.

The following, though in the Apocrypha, is well worthy of notice.

"The whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth."

Is it at all likely that so good and so merciful a being, as God is represented to be, will exert his omnipotent power to punish forever these poor, little grains and drops? *Ans.* "*Thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.*"

Sins appear to us mountains, (and so they should, that we may shun them, because they greatly injure us, and make us miserable in this life. "There is no peace to the wicked, they are like the troubled sea, whose waters cast up mire and dirt." But, as says one, and almost as wise a man as ever lived,* "All the errors and and sins of men are, in the sight of the Omnipotent Parent, but as those of little children in our sight." And *in his sight* we are children. "As a little grain of the balance, yea, as a drop of the morning dew that falleth upon the earth." "Behold they are all vanity, their works are nothing." (Isa. iv. 29.) "And all the inhabit-

*Dr. Priestley.

ants of the earth are reputed as *nothing*." Dan. iv. 35.

But, "Thou lovest all things that are, and abhorrest nothing which thou hast made; for never wouldst thou have made any thing if thou hadst hated it. And how could any thing have endured, if it had not been thy will, or been preserved by thee? But thou sparest all, for they are thine, O Lord, thou lover of souls." Wisdom of Solomon xi. 22—26.

If these passages be truth, it is evident that the doctrine of endless misery must be false.

It may be seen by the scriptures thus far noticed, that so far from the doctrine of *universal salvation* being a *new doctrine*, as some pretend to say, and without foundation in the word of God, it is as ancient as the dwelling of man in the garden of Eden; that it was repeatedly and constantly attested by the holy men of inspiration of old; that God himself confirmed it with an oath; and as the irrevocable oath of the immutable Jehovah is its basis, so God has not neglected to confirm it by the testimony of his inspired prophets in every age of the world since.

Having passed through the Old Testament, and collected a few passages out of the many which I think clearly testify to the salvation of all men, or, according to the apostle, to the "*restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began*," and first by God himself, that the "*seed of the woman should bruise the serpent's head*," &c. I now come to the New Testament, which abounds with many plain passages on this interesting, glorious and happifying subject, of *the final salvation of all men.* And the first we come to is a beginning of the fulfilment of the first promise

that was made to Adam, and the promised blessing to Abraham.

"And thou shalt call his name Jesus, for he shall save his people from their sins." Matt. i. 21.

Thus we see one promise at the beginning of the Old Testament, and its fulfilment mentioned at the beginning of the New, which, with the promise to Abraham, that in his seed, or in Christ, all the nations and families of the earth should be blessed, are (what a writer on this subject calls) "the foundation stones of the great doctrines of salvation, and all other prophecies; and many other passages of scripture, are but larger comments and explanations of them."

"Fear not; for, behold I bring you good tidings of great joy, which shall be to all people. Glory to God in the highest, on earth peace, good will towards men." Luke ii. 10, 14

This is the same as the blessing promised to Abraham, Isaac, and Jacob, that all nations should be blessed.

"And all flesh," (that is, all people) "shall see the salvation of God. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways shall be made smooth.—For the Son of Man is come to seek and to save that which was lost." Luke iii. 5, 6. xix. 10.

With what propriety or truth can it be said, that Christ "came to seek and to save that which was lost?" (Which was the whole human family.) "And that he came to save them from their sins," if only a few are saved? And how can his coming be great joy to all people, if millions *are to* remain eternally wretched, and suffer for-

ever in a place called hell? And their sufferings to be augmented by the coming of Christ, and forever to be increasing, in company with the devil, and when it was promised that he should be destroyed by his head being bruised? Yet he lives with vast numbers under his power and dominion, in everlasting torment. According to this dark doctrine, all the promises of good to men are lost upon ninety-nine out of an hundred, or a great part of mankind; and instead of the coming of Christ being great joy to all people, it may be said with much greater truth, that it is great sorrow to almost all: and if all men were not interested in the salvation of Christ, how could his birth be good news of great joy to all people? "But they would not accept of offered salvation! They would not be obedient," &c. What a most futile reply! Did not Christ come to make an end of sin, to overcome and destroy the power of evil, or in other words, the devil, and to deliver souls that were led captive at his will? But how has Christ saved those that are lost? How has he destroyed the devil, or the power of evil, and delivered those who were led captive by him, if the greatest part, or a great part of mankind, are held in eternal captivity? To the above reply I will just farther observe, that to all the promises and prophecies relating to the final happiness of mankind, I have noticed from the beginning and throughout the Old Testament, there is not one word of condition. They are all *shall*, and I *will*, there are no *ifs*, on the part of man. As if man's obedience, or what he could do to help to save himself, was not so much as thought of.

Man's happiness in this life is conditional, depending upon his wise and prudent conduct; and temporal blessings are often spoken of, on conditions of obedience; but never the eternal state of man, which is not left to him; and it is very reasonable it should not be. A finite, ignorant creature, is totally incompetent to plan, lay out, fix, and prepare, for an eternal state; in truth, what we know little about. It is wisdom to leave that to God, as he has not left it to us. He sent one that knew how to save us.

"John seeth Christ coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John i. 29.) "God sent not his Son into the world to condemn the world; but that the world through him might be saved." "The Father loveth the Son, and hath given all things" (all men) "into his hand." (John iii. 17, 35.)— "And all that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day." John vi. 37, 39, 40, 44.

Now we will notice, that all which is given to Christ shall come to him. It is evident from several declarations that the whole human family was given to him. And as he says himself, "the Father hath given him all things, and all that he hath given him shall come to him, and it is the Father's will, that of all which he gave him *he should lose nothing*."— How many *was* given him? *Ans.* The whole world. "The Father hath given all things into his hand." And as saith the Psalmist, (ii. 8,) *speaking* of Christ, "Ask of me," (i. e. of God,)

"and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Does not this comprise the whole world of mankind, as given to him? And the next verse tells us how they shall be subdued; and a little further, that "salvation belongs unto the Lord, and that he will *bless* his people."

Christ informs us, that "No man can come to him, except the Father draw him. And as many as come to him, he has said, "he will in no wise cast off," and therefore all that are drawn of the Father to him will be saved. And as if to answer how many will be drawn to him, he says, "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." Therefore, as *all will be taught* of God, and come to Christ, all will be saved." (Jer. xxxi. 34.) He will *raise them up at the last day.* What this last day means, I leave to the *consideration* of the reader.

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." John xii. 32.

I cannot see much sense or meaning to these, as well as many other passages of scripture, if the work of the salvation of souls must be confined altogether to the short time of man's life in this world. But by extending the work of salvation beyond this life, I then view these words as a grand prediction of what should be the consequence of his being lifted up, viz. that he would at last draw all men unto himself. He beheld, in prospect, Satan's empire fallen and destroyed, and all brought back again to God.—

Now it is a grand and glorious theme, and the words last quoted, instead of appearing to have little meaning, are full and comprehensive, and give a grand description of the great work.—I will just relate the futile and insignificant manner that commentators construe those last quoted words of Christ. One way is, that "all men," do not mean all without exception, &c. Others say, that "nothing more was intended by our Lord, in this prediction, than that if he was lifted upon the cross, a great multitude of people would be drawn together to behold him," as people assembled to see an execution at the present day. This is too ridiculous to merit the least notice, though asserted by some of our wise commentators. Others say, "the meaning of the words must be, that Christ will draw all men before his judgment seat, to receive their final sentence." This is not quite so ridiculous as the other, but equally absurd.

After all the great promises to the world of mankind, of the great and good things, that shall be done for them, and after repeated declarations that Christ *should take away the sin of the world*, destroy the devil and all his works, nearly all evil is to remain as before. He will now draw a great part of the world, or several billions before him, to give them over to Satan, and sentence them to the lake of fire and brimstone!—O what ridiculous doctrine! I think mankind universally, in process of time, will become ashamed of it.

The Calvinists say, he will draw all the elect, or all that were given to him by an eternal decree, and all the rest of mankind *may* come to

him if they can; but no help being afforded them to withstand the almost almighty power of Satan, they will be conquered by him.

The Arminians say, that he will draw all the world, but all will not come; or he will draw as many as *will* come. As says Wesley, "He will draw all men, Gentiles as well as Jews, and those who follow his drawings, Satan shall not be able to keep." Thus, as I have noticed before, though they cry salvation is all of grace, yet it depends upon the poor, weak will of the creature, whether he will please to come or not.

Concerning these words, "*now is the judgment of this world*," he explains thus, "That is, now is the judgment given concerning it, whsoe it shall be." And the next sentence, "*now shall the prince of this world be cast out*," he comments thus, "That is, Satan, who had gained possession of it by sin, will *be cast out*. That is, judged, condemned, and *cast out* of his possession, and out of the bounds of Christ's kingdom." This is all very good. But who could believe, but those who abound in contradictions, and are determined to have an eternal hell at all events, that after judgment is given, and it is *decided* whose the world of mankind shall be, whether Christ's or Satan's, and Satan is cast out of his possession, out of the bounds of Christ's kingdom, that he is still to hold eternal possession.—And how is he cast out of the bounds of Christ's kingdom, that is, the world of mankind, when he will hold millions of souls, or the greatest part of those whom Christ came to save, in eternal bondage? But just such, and numerous other

contradictions must attend the doctrine of limited salvation, or Arminianism.

Wesley's explanations of the text, (xii. 31, of St. John,) as above stated, is complete Universalism—I wish to see no better. It is decided, that the world of mankind shall belong to Christ, and that Satan shall be *cast out*, and have no power within the bounds of Christ's kingdom. We contend for, nor desire any more. Glory to God, Christ has gained a full and complete victory.—Amen.

"If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." (John xii. 47.) "And thou hast given him power over all flesh," (all men) "that he should give eternal life to as many as thou hast given him." (John xvii. 2.)—"Whom the heavens must receive until the restitution," (or restoration,) "of all things which God hath spoken by the mouth of all his holy prophets since the world began."—Acts iii. 21.

And then will be completely filfilled that which was promised, and is here spoken of directly after, or in the 25th verse succeeding the last quoted, reminding the Jews

"Of the covenant which God made with their fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed. Unto the Jews first, God having raised up his Son Jesus, sent him to bless you," (How,) "in turning away every one of you from his iniquities." (Verse 26.) "For if, when we were ENEMIES, we were RECONCILED to God by the death of his Son; much more being reconciled, we shall be saved by his life." (Rom. v. 10.)—"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." (Verse 18.) "For as by one man's disobedience *many*," (all) "were made sinners; so by the obedience of one *shall many*" (*all*) "be made righteous." Verse 19.

Nothing can be plainer than this, that the same many, or all, that were made sinners by Adam's disobedience, by the obedience of Christ *shall* the same many be made righteous. Or as a translator of the Testament observes in a note on this text, "Nothing can be more obvious than this, that it is the apostles intention to represent all mankind, without exception, as deriving greater benefit from the mission of Christ, than they suffered injury from the fall of Adam. The universality of the apostle's expression is very remarkable. The same 'many' that were made sinners through the disobedience of one, are made righteous through the obedience of the other. If all men are condemned through the offence of one, the same *all* are justified through the righteousness of the other. The universal terms, so frequently repeated, and so variously diversified, cannot be reconciled to the limitation of the blessings of the gospel to the elect alone, or to a part only of the human race. Compare 1 Cor. xv. 22, 23."

The next in order contains a grand and glorious prophecy.

"The earnest expectation of the creature," (mankind,) "waiteth for the manifestation of the sons of God. For the creature was made subject to vanity; not willingly," (not any fault on their part,) "but by reason of him who hath subjected the same in hope." Rom. viii. 19, 20.

It is curious to see how many people will construe all texts so as to evade, or to shun understanding them to mean the salvation of all men; because this text goes to prove the doctrine, it is contended by some of the clergy, that the *creature*, or creation here spoken of, is

the *brute creation.* When the connection both preceding, and following, the text is speaking so plain of men, and not of brutes. Paul is speaking of those who are led by the Spirit of God, and of those who are not. Does Paul mean, that brutes are waiting in earnest expectation of the manifestation of the sons of God? Or, was Paul and his brethren waiting in earnest expectation that brutes would become the sons of God? And when was it proved that the brute creation were sinners? Reader, strange as it may appear, there are those who rather than understand a text as meaning, or speaking of the salvation of all God's intelligent creatures, will contend that the many creatures here spoken of, and who are waiting for the manifestation of the sons of God, are mules and jackasses, and all the variety of the brute creation!! What extravagance will not be produced by means of religious insanity. "Is it not an astonishing feature," says a writer, "of the mind of a pretended divine doctor, that he should be solicitous to glorify brutes in heaven, and to damn with inexpressible misery his own species in a hell. O ye serpents! ye generation of vipers."

The creature (mankind) was wisely made subject to vanity, to induce him to hope for a better state of existence, as this was not to be his everlasting abiding place. If he had not been made *subject to vanity*, sin and suffering, he would have been satisfied with this state of existence, and would not have hoped, or wished for any better; and the reason why he was made so, is given by the apostle.

"Because the creature itself shall be delivered from the bondage of corruption," (sin and misery,) "into the glorious liberty of the children of God." Verse 20.

But if the creature had not been made *subject to vanity*, &c. there would have been no deliverance, because there would have been nothing to deliver them from. And it could not have been with them as follows:

"For we know that the whole creation groaneth and travaileth in pain until now."

This, I think, must mean the whole creation of intelligent creatures, not as some writers construe this text, Wesley and Fletcher in particular, that it means dumb beasts also, that they are immortal, and will be raised to a better state, and delivered from pain and suffering, and the horse that has laboured all his life, and suffered much, will be rewarded. To all which I have no objections; but I think their immortality is very improbable.

"And not only they, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our bodies." Verse 23.

Now, if all intelligent creatures become delivered from the bondage of corruption, from sin, and all its consequences, which, as the apostle here says they *shall* be, then we may clearly see the wisdom of God in making them subject to vanity, sin, and suffering in this life; but if the eternal misery of a great part of the human family is to be the consequence, then all is as dark as midnight; and it is no wonder that those who believe thus have had so much controversy about it.

But by admitting, or believing that the whole creation will be totally delivered from sin, guilt, pain, sorrow, misery, and death of every kind, then the scriptures are reconcileable, and the last agree well with the following, and thus we see how one passage substantiates another.

"And it shall come to pass in the place where it was said unto them, ye are not my people, there they shall be called the children of the living God." (ix. 26.) "For the gifts and calling of God are without repentance. For God hath concluded them all in unbelief, that he might have mercy upon all." (xi. 29, 32.) "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.) "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (or, death the last enemy, shall be destroyed.) For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. xv. 24, 28.

It is strange that people can read such passages of scripture as these, and still believe, in direct contradiction to their plain testimony. All rule, all authority, all power is put down, and all enemies under his feet; all brought into subjection, and Christ delivers up the kingdom to the Father, and he becomes all in all. And after all this, how astonishingly absurd they must be, who assert that another power, in opposition to the power of God, will hold millions of souls forever in awful captivity; and that too when—

"This corruptible must put on incorruption, and this mortal *must put on* immortality." (Verse 53.) "So when this

corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (Verse 54.) "Oh death where is thy sting? O grave where is thy victory." Verse 55.

According to that of Hosea, (xiii. 9, 14.) "O Israel, thou hast destroyed thyself, but in me is thine help: I will ransom thee from death. O death, I will be thy plagues; O grave," (hell some read it,) "I will be thy destruction. Repentance shall be hid from mine eyes." It appears by this last sentence that unrepentance will not prevent being raised incorruptible, or ransomed, see Rom. xi. 29. What is implied by, I will be thy destruction. *Ans.* "The Lord God will swallow up death in victory, and wipe away tears from all faces." Isa. xxv. 8. What a uniformity there is in the scriptures, and how remarkably they correspond on this blessed subject of the final salvation and happiness of all men.

Again, I must make a few more remarks on the last text. When we are raised, incorruptible and immortal, we can be no longer subject to sin, nor capable of sinning: and when we cease to sin, we must cease to suffer the consequences of sin. It appears to me, as well as to many others, most absurd, to suppose that immortal and incorruptible bodies can sin; it is a contradiction to say they can. Sin, or wickedness, is *corruption*, and if incorruptible bodies could sin, they would again become corruptible. Now, reader, see another inconsistency in the common theological theory. All the orthodox believe that all men that have ever lived will be raised immortal and incorruptible, "this corruptible

must put on incorruption. We shall be raised incorruptible," (1 Cor. xv.) and yet sin eternally, and blaspheme God and his Christ, say they.—Above all inconsistencies we think this the greatest and most absurd!! And reader, take notice and see the absurdity of it a little further and more fully, according to the apostle, where he is speaking of the resurrection, "It is sown a natural body," (this we well know,) "it is raised a spiritual body. It is sown in dishonour, it is raised in glory. It is sown in weakness," (this all men know,) "it is raised in power. As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly," i. e. incorruptible and immortal.—"And as we have borne the image of the earthy, we shall also bare the image of the heavenly." Now this is a positive declaration, that as all men have, in their corruptible and mortal state, been of the earth, earthy, &c. so in their incorruptible and immortal state, they shall be heavenly. More might be said on this subject; but enough has been said for any considerate mind, and to cause people to consider how they can be raised incorruptible, and be in an incorruptible state—raised a spiritual body, and bear the image of the heavenly, and yet in a state of sin and eternal suffering! And see Phil. iii. 21.

Again, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. v. 19.

Not according to another unscriptural doctrine, to reconcile God to man, who was never *irre*conciled, as he is unchangeable. "But be *ye reconciled* to God." Now, if "God was in

Christ reconciling the world unto himself, and not imputing their trespasses unto them," but "forgives their iniquities, and remembers their sins no more," how contradictory and absurd it is, to say that their sins will never be forgiven, but forever stand against them.

"Know ye, that they which are of faith, the same are the children of Abraham." (What faith? What are we to believe to be the children of Abraham? *Ans.* To believe,) "The gospel preached unto Abraham, saying, In thee shall all nations be bleesed. So then, they which be of" (this) "faith, are blessed with faithful Abraham." Gal. iii. 7, 9.

Those who depend upon their own works, or on what they can do in order to be blessed, may see (and understand if they can) the next, and several of the following verses, in which the apostle goes on to speak of faith, the law and works, and that the just shall live by faith."—And a blessed faith it is. Why, what is it?—*Ans.* To believe that in Christ, "all the nations, families, and kindreds of the earth shall be blessed." And of course thou too, reader, for no doubt that thou art one of a nation, and of some family, or kindred, and therefore included in the blessing? This is enough to support thee through all the trying scenes of this life, and cause thee to enjoy a good degree of heaven upon earth, in the anticipation of the full completion of it; which, as I have noticed before, is not in this life. But according to the very next text, which follows in order as I quote them—

"That in the dispensation of the fulness of times, he might gather together, in one, all things in Christ, both which are in heaven, and which are on earth, even in him:" (as all were blessed in him.) "In whom also we have obtained an inheritance, *being predestinated* according to the purpose

of him, who worketh all things after the council of his own will." Eph. i. 10, 11.

And that was, that all should be blessed in Christ: to this all are predestinated, "according to his good pleasure, which he hath purposed in himself," and "according to the eternal purpose which he purposed in Christ," that in him all the nations, &c. should be blessed, and as saith the apostle, "who hath blessed us with all spiritual blessings in Christ."

"Who is far above all principality and power, and might, and dominion." "And hath put all things under his feet, and gave him to be head over all things to the church." (Verses 21, 22.) "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, to the glory of God the Father." (Phil. ii. 10.) "For it pleased the Father that in him should all fulness dwell. And" (having made peace through the blood of the cross) "by him to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven." Col. i. 19, 20.

I would suppose no one will dispute but that all things, means all men; or that men are included, whatever other things there may be.—"To reconcile all men unto himself." If the apostle had known, or had foreseen, that this would have been disputed, he could not have spoken plainer than he has done, to shew that all will finally become reconciled.

Scarcely any text in all the scriptures has puzzled expositors more, and occasioned a greater variety of sentiments than this. Grotius interprets it one way, Dr. Hammond another, Dr. Whitby another, Locke another, and Pierce another; and Dr. Taylor says, in his book on *Romans, p. 282*, that he does not understand it.

No wonder that they do not understand it, and that their explanations are so different; when, according to their limited plan of salvation, it is totally inexplicable. But if they had only admitted the truth of unlimited salvation, they would have understood it easily enough, and all would have explained it alike. The different opinions of so many great men on this one text, proves the truth of what I have before said, that the limited doctrine of salvation has been the cause of most of the controversy about religion. And they never can agree till they come to understand and believe in the key text—to believe in what God has said, that "all the nations and families of the earth should be blessed."—It is not at all unaccountable that they differ so much among themselves, when they disbelieve the declaration of God himself. And thus they *will* disagree, and continue divided, and subdivided into a variety of sects and parties, till they throw away their antichristian religion, and begin to build on the true foundation—the unconditional promises of Jehovah, first made to Adam, and afterwards to Abraham, Isaac, and Jacob, and confirmed, or preached to be the truth, by the prophets, Jesus Christ, and his apostles, according to the next text following on this subject, viz:

"That Jesus Christ came into the world to save sinners." Which is called "a faithful saying, and worthy of all acceptation." (1 Tim. i. 15.) And again, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." "All shall be taught of God, all shall know him from the least unto the greatest." "For there is one God, and one Mediator between God and man, the man Christ Je-

sus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 3, 6.

How absurd it is, to believe that after Christ has come to save sinners, and gave himself a ransom for all, that millions will remain under the power of sin and Satan, and perish everlastingly! What is the meaning of ransom, but to redeem, to save, redeeming those in captivity, and pardoning offenders?

If "God *will* have all men to be saved," there is no power that can resist his *will!* "He worketh all things after the counsel of his own will, and he doeth according to his will in the army of heaven, and among the inhabitants of the earth. And none can stay his hand, or say unto him, what doest thou? And his counsel shall stand, and he will do all his pleasure." (Isa. xlvi. 10. Dan. iv. 35. Eph. i. 11.) Then what power can prevent the salvation of all men? And again,

"This is a faithful saying, and worthy of all acceptation. For therefore we both labour and suffer reproach, because we trust in the living God, who is the saviour of all men, especially them that believe." "These things command and teach." 1 Tim. iv. 9—11.

"He is the saviour of all men, especially of those that believe." Which is the same as saying, he is not only the Saviour of *believers*, but also of unbelievers. If he is the Saviour of believers only, why is it said, *especially of those that believe?* These are distinguished from all men of whom he is the Saviour. Is it not strange that those who believe God will save all men, and who trust in him as their Saviour, should suffer reproach? But as it was in the time of St. *Paul, so it is* now. You cannot offend many peo-

ple more, particularly some zealous professors of religion, than to tell them that you believe that Christ will finally overcome all evil, destroy the devil, and save all. When, if we judge by their fruits, and their own doctrine is true, they will, as sure as they are living, go to hell. For there is not one of a thousand, that has that religion which they believe a man must have in order to be saved. Wo to them, if the doctrine they oppose be not true. It is strange, that when, according to their own faith, they are in the way to be lost, they should be offended at being told that they will be saved—that the devil will not always have power over them. They say it is a pleasing doctrine to the devil. Be that as it may, it does not appear to be so to his followers. But how foolish it is to say, it is a pleasing doctrine to the devil. Would it be pleasing to a wicked, tyrannical king, to be informed that all his subjects should be taken from him, that he should not have one left—that his kingdom should become totally destroyed, and he himself should become humbled, and have to submit to a superior power. Is there a king now on earth, or has there ever been one, that would be pleased with such news? No, not one. Or which must be most pleasing to his satanic majesty, that doctrine which gives him millions of millions, or that which gives him not one? A child may see by this simile how foolish and absurd it is to affirm, as hundreds do, that the doctrine which teaches that there shall be an end to all sin and misery, that the devil, and all his works, shall be destroyed, is pleasing to him. It is hardly possible to make a more inconsistent and foolish speech

than this; and yet there are many, who are considered to be sensible men, who make this assertion, and also from the pulpit. And I think we have plain proof, that, instead of his being pleased, he is very much displeased with this doctrine, by the manner which many who appear to possess his spirit, rage against it. For certainly this is not a good spirit, for a good spirit teaches forbearance, pity, tenderness, meekness, and mildness, even towards those who are in ever so great an error, and will not hurt any one for his religion or opinion. But enough of this. I return to the plain declaration and prophecies of an end of all evil, sin, and misery, and universal holiness and happiness. The next text is a plain declaration that so it shall be.

"Thou hast put all things in subjection under his feet.—For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. ii. 8.

The universal subjection here spoken of, is that which has not yet taken place; and since all alike are to be brought into subjection, the text evidently implies the happiness of all.

"But now we see Jesus, who was made a little lower than the angels, for the sufferings of death, crowned with glory and honour; that he by the grace of God, should taste death for every man." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might DESTROY him that had the power of death, THAT IS THE DEVIL. And deliver them, who through fear of death were all their life time subject to bondage." Verses 9, 14, 15.

How true is this last sentence, respecting many limitarians.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." John ii. 1.

On this text it has been, I think, well observed by a writer, that John does not say, that he has a hope if the elect, or the *good*, regenerate, *pious* people, should sin, they will have an advocate; but "if ANY MAN sin, we have an advocate with the Father." What is the duty of an advocate? Is it not to do all in his power to benefit the cause of his client, and to procure a verdict in his favour? And further, an advocate would be far from doing his duty who should neglect to clear his client, were it in his power.

On the authority of the apostle John, we declare that Jesus Christ is the advocate for sinners, without the exception of *one*. And we ask, will Jesus Christ, whom the scriptures declare to be the Saviour, and to be one who is mighty to save, who has power all-sufficient, leave his client to be a prey to his enemy? No, certainly not!—His "blood cleanseth from all sin; he is the propitiation for the sins of the *whole world*. He bare the sins of his clients, and with whom he endured the cross, and despising the shame, has purged them from all sin, and has declared that the verdict to be pronounced, "is *life everlasting*."

"And he is the propitiation for our sins, and not for ours only," (not only for believers,) "but for the sins of the whole world." 1 John ii. 1. "And we have seen and do testify, that the Father sent the Son to be the Saviour of the world." John iv. 14.

Thus it has been repeatedly asserted that Christ came to save the world, that he is the Saviour of the world. And every time this is

mentioned it is unconditional. It is not once said that he is the Saviour of believers only; or if they believe. One might reasonably suppose, that if man's final salvation was on conditions, or depended on his faith and obedience, or his own works, it would have been somewhere mentioned, once at least: but no, not so much as once! Every statement of Christ being the Saviour of the world, exactly agrees with the promises made to Adam and to Abraham, entirely unconditional. The first is, the serpent's head *shall* be bruised. The second, all people shall be blessed: and in order to open the way, that evil may be destroyed, and that mankind may be blessed, Christ came to seek and to save, and is declared to be the Saviour of the world. And this is good and acceptable in the sight of God, who *will* have all men to be saved, because it was what he had promised. Blessed, and saved, are the same, as they cannot be blessed unless they are saved from sin, which is the way to become blessed. The effect of the blessing is happiness; but no man can be happy in sin, or while under the influence of evil, and led and governed by it. This Christ came to destroy, in every intelligent creature, when all will be happy, and the promised blessing will be realized. Thus:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I," (or I heard,) "saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." Rev. v. 13.) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xxi. 4.

Here is the "*restitution of all things*," a full completion of all the declarations, promises, and prophecies that have gone before. See and compare, in particular, Isa. xxv. 8.—xlv. 22—25.—Acts iii. 20, 21.—1 Cor. xv. 22, &c.—Phil. ii. 10, 11.—1 Tim. ii. 6.—Rev. v. 13. To construe a few other texts, as limitarians do, contrary to these, and numerous others of the same import, makes the scriptures abound with contradictions. It is reasonable that all other passages, and every text should be understood agreeably to these good and gracious promises.

The promise made to Adam, after his first transgression, that the evil he had experienced should finally be destroyed, by one who should bruise the serpent's head, and the blessing to the world of mankind, so often repeated to Abraham, Isaac, and Jacob, are, with some variation of words, continued from the beginning to the end of the scriptures. And the last being as a conclusion of the subject, is rather more full and explicit than any before. If every creature that lives on the earth, every one that is in the state of the dead and that has ever lived on the earth, does not comprehend all mankind, I know of no words or language that can express *all*.—If this was the only passage in the scriptures that speaks of *all* praising God, we might have some doubts whether it meant all: but this is far from being the case. The Lord says, by Isaiah, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear, surely in the Lord have I righteousness and strength: unto him shall

all flesh come; and in the Lord shall all the seed of Israel be justified, and shall glory."

It will be remembered that the oath which he swore, was that all the nations of the earth should be blessed. And in order thereto they shall return to him, &c.

The apostle Paul also testifies the same, "That at the name of Jesus, every knee shall bow, of things in heaven, and of things on earth, and things under the earth. And every tongue shall confess Christ is Lord, to the glory of God the Father."

"The opposers of this blessed doctrine of universal salvation say, that these texts do not prove he will save all those he makes to bow, but that his kingdom shall triumph over all opposition, and that the devil and all his works will be subdued, and that they shall confess to the justice of God in hell!

Now are not such assertions astonishing?—When we read that all shall cry, saying, Blessing, honour, and glory, and power, be unto him, &c. Will the damned in hell say thus, when it has been repeated by, and always asserted by the orthodox, (so called,) that the wicked will forever blaspheme the holy name? Are the above words blasphemy? Nay, so far from that, it is the language of the redeemed in heaven. But again—so far from being subdued in hell, they shall say, "Surely in the Lord have I righteousness and strength." Have the subdued in hell "righteousness and strength in the Lord?" It is really curious to see what inconsistency and absurdity people have been led into by the ortho*dox doctrine*—the fashionable doctrine, (for no

matter how absurd any thing is in the eye of reason, if it is only fashionable,) even so great as that those in hell will have righteousness and strength in the Lord, and that they will "confess that Jesus Christ is Lord to the glory of God the Father," and that they will cry, "saying blessing, honour, and glory, and power, be unto him who sitteth upon the throne, and to the Lamb forever and ever." And at the same time, the orthodox tell us, that those in hell will do nothing but blaspheme the holy name. Reader, if you can see no inconsistency in all this, you must be truly orthodox. But let me tell you, and if you are a reasonable man you will believe me, that the subdued "have righteousness and strength in the Lord, and that they confess, in *heaven*, Jesus Christ is Lord to the glory of God—where all tears are wiped from all eyes, and no more death, sorrow, crying, nor pain, for all former things are passed away." And above all things eternal damnation doctrine will be passed away, and long before the final salvation of all men. Yes, in less than 100 years there will be little of it to be heard.

It is evident that those whom St. John saw were praising God, in concert with the angels of heaven, (not according to the wicked doctrine, of "howling to the justice of God in hell!"—And they were the whole posterity of Adam, and those whom God swore to Abraham should be blessed. And all their language is, that of salvation, thankfulness, praise, and adoration.—The same as that called the Song of Moses and the Lamb, (Rev. xv. 34.) "Saying, great and marvellous are thy works, Lord God Almighty;

just and true are thy ways thou king of saints.—Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Or, as Wakefield translates this last sentence, "Thy righteous appointments have displayed themselves"—some others translate it, "Thy righteous acts are made manifest."

There are many more texts that support the doctrine of the salvation of all men, besides those I have collected; but I have only quoted those which are plain on the subject, and cannot be fairly construed to mean any thing else. But although so many, and so plain and positive that all men will be saved, all will not yet be sufficient proof to convince many of those who are bound by the prejudice of education, having all their life been taught a different doctrine, and who are bigotted to their own traditional sentiments, and those who apparently do not wish all men to be saved; and who, to support their favourite doctrine, cling close to a few passages of scripture, which they understand to mean eternal punishment, in opposition to a hundred to one to the contrary. And not one, when rightly understood, has any meaning contrary to all those I have quoted; and most all that they quote to support the contrary doctrine of eternal misery, have no reference to a future state of existence, no not even that of the xxv. 46. of Matthew, which is their foundation text to prove eternal misery. For the sake of honest, sincere inquirers, I shall briefly notice this text, and sev*eral others*, hereafter, and clearly show that they

have no reference to another world. And that construing and understanding them, as has been, and is commonly done, make the scriptures, as the deist and many others truly say of it a book of contradictions.

Before I proceed to trace the doctrine further, I will stop awhile and go back from whence I began, and carefully examine whether everlasting punishment has ever been preached.

We are told in sermons that are preached in the present day, and in books that are published, that "God made a covenant with Adam, that if he obeyed God's law, and rendered perfect obedience thereto, he and his posterity should be blessed; but if he disobeyed, he and his posterity should suffer temporal, spiritual, and eternal death, or endless misery." But where they get this information from, they have not told us, in sermons nor books. I canot find in the Bible any law promulgated after Adam had sinned, which threatens any other penalty for transgression, than punishment in this life.

Now, reader, look at the subject impartially and candidly, as I shall state it; for I am sure it will not be to my interest or credit to do otherwise.

Our heavenly Father told Adam, that in the day he eat of the tree of knowledge of good and evil, he should surely die. We read that the serpent told the woman that they should not

surely die. In consequence of which, (or by yielding obedience to something that was evil, no matter whether a serpent, Satan, or what not, it was something opposite to good,) they both partook of that which was forbidden. Now what death was it that they died? *Ans.* In the words of the apostle, "To be carnally minded is death, to be spiritually minded is life and peace." This is that which they lost; or in other words, from a state of calmness, peace of mind, union and fellowship with their Creator, they came under, or experienced condemnation, guilt, shame and fear. This was the death they died, and which Satan told them they should not die. There was not a word said about eternal death, and the penalty for transgression contains nothing like it, nothing more than temporal punishment. Adam and Eve, feeling guilty and ashamed, (as every man feels to this day, it is just the same now as then, according to the enormity, or nature of the evil a man commits, so he experiences condemnation, guilt, and fear,) it is said that "they hid themselves from the presence of the Lord among the trees of the garden;" they were not afraid of God before, perfect love casteth out fear; but this love and confidence in God they had lost, and they now felt afraid of their Creator. We read that "the Lord called unto Adam, and said unto him, where art thou. He does not appear to be in the least angry at what they had done, though our divines keep telling us that he was so very wrathful and angry, that he would have condemned them, and all their posterity, to everlasting wo and misery, if the Son had not stayed *his wrath*, "wrath stood silent by," (see p. 25,)

was just about to pass the sentence, &c. But there appears nothing like this, not the least appearance of any anger: but he speaks very mild, like a tender parent to his child, "Adam what hast thou done? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" Adam throws the blame on the woman, "and the Lord said unto the woman, What is this that thou hast done?" Can any thing be more kind and tender? Now let us see what the punishment was; after cursing the serpent, (mind, he did not curse the man nor woman,) he said unto the woman, "I will greatly multiply thy sorrow," &c. Her daughters, to this day, well know what the *&c.* means. And Adam had to go to work to till the ground to support himself. (this is no great punishment to an industrious man—I have heard some say it was a pleasure.) Though we read that the Lord cursed the ground for Adam's sake, yet it is still very good, and brings forth in abundance. Yes, he is worthy of praise for every thing he does; for in every thing he remembereth mercy. His curses are mercies, "blessings in disguise." Now in all the account we see not the least imaginable intimation of hell and damnation, wrath or anger, for disobedience. Afterwards he condescends to clothe them. All a *pretty* representation of fatherly tenderness and kindness. O how different from the manner that God has been represented. (See pp. 24 and 25.)

If the penalty for disobedience had been—In the day thou eatest thereof thou shalt surely die, and thee and thy posterity shall become liable to eternal death or everlasting punishment,

then Adam would more fully have known the consequences of disobedience; but as he did not attach any such penalty for disobedience, there is not the least foundation for any to believe and assert as many do, that he and his posterity became subject to eternal death. Neither could they by their disobedience become liable to temporal death, for they must have been subject thereto if they had not sinned; or else they must have been differently constituted from what all mankind have been since. They could not have been the same race of human beings, they must have been a different kind of creatures from any we know of in creation. Fire could not have burnt them, nor water have drowned them, a fall could not have injured them, edge tools could not have cut them—they must have been liable to no kind of accidents. They must not only have been differently constituted, and a different kind of beings, but all nature must have been different from what it is.

And again—what kind of creatures must they have been, if they had never known evil? They could not have known good, without its contrast: no more than a man who is born blind has any idea of light; or one who has never felt any sickness or pain, nor has never seen any creature in distress, can have any idea of health. They must have been insensible to gratitude and thankfulness—they could not have praised God for salvation, for they could not have been saved from any thing contrary to good. If they had not known evil, they would not have known how to have prized good. In short, if they had never *known evil*, they would have known nothing

about good; they might have been perfectly holy and innocent creatures, but they could not have known that they were so; they could not have known happiness without the contrast, or at least they could not have estimated it, or have known how to prize it. All is right just as it is, God has done all things well, and I, for one, am perfectly satisfied, and feel confident that God never made a soul to be forever miserable, nor never made one that he foreknew would be so; so I rest perfectly easy respecting any such fears.

It has been a query with many, why he did not make all his intelligent creatures wise and good, virtuous and holy, from the commencement of their existence, and exclude every kind of evil, and form them in that state of perfection to which they are capable of attaining? In answer to this—in short, it was not best for God to have created his creatures so as never to have known evil, for the reasons before stated: and if it had been best, WE MAY REST ASSURED HE WOULD HAVE DONE IT.

Every act of God is an act of infinite goodness. It was perfect goodness that created the world, and permitted the entrance of all the evil we deplore. "Now infinite goodness," says a writer, "can only be called infinite or perfect, because it makes the best choice, and produces the greatest good. We may therefore be assured that this world, formed as it is, is best adapted to the end, and most perfect and excellent, and that it was not possible to create us in the beginning, as holy and perfect as we may be, or shall be hereafter. Had it been possible, or which is the

same thing with God, had it been best and right, infinite wisdom and goodness would not have acted otherwise." And as I said before, we should have been quite another, or different race of beings, and the world must have been far different from that which we now inhabit. A world where sin, disorder, suffering and affliction could find no entrance, which appears to short-sighted creatures that it would have been best if it had been so, but an infinitely wise being saw it best that it should be as it is, and has formed the best possible plan, and every thing will finally and ultimately redound to his glory and the happiness of his creatures. All sufferings in this present state should be considered as chastisements, inflicted for our profit, that we may be made partakers of the divine holiness and happiness."— God deals by his creatures infinitely better than good and tender parents do by their children; all their dealings toward them is intended for their good, though children may not be able to see how it can be so, no more than we can see, or understand in all respects, how God's dealings towards his children can be for the best.— But we may rest assured that all is for the best, and by walking in the ways of righteousness will give us peace, "and when the Redeemer of mankind opens to us the inexhaustible treasures of felicity and glory, when we shall behold the termination of the divine plan, then will every difficulty disappear, and the adorable goodness of God shine in splendour, every heart will exult with joy and gratitude, and every tongue will be tuned to his praise, and thankful for those very sufferings which have worked a far more and

eternal weight of glory, than ever we could have known, if we had not known evil. This is the period, the glorious and certain period, to which we should direct our thoughts, if we would form just ideas of the nature of evil, and why it has been permitted, which, however great, is not absolute, since it leads to real and infinite good." This digression, I think, will not be unacceptable to the reader. I now return.

After Adam's transgression, the next sin of which we are informed, was that of Cain killing his brother Able. It was a wicked act of murder, because his brother had done nothing to offend him. Cain had no cause to find the least fault with him. If Able's offering was accepted, and Cain's rejected, Able was not to blame; it was not his act; and he might have been sorry that his brother's offering was not also accepted.* There never was one more innocent than this brother, which makes Cain's crime the more unjust and wicked, because the Lord had said to him, *Why hast thou wrath, and why is thy countenance fallen;* and mercifully given him encouragement, *If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule*

* Jewish story tells us, that the dispute arose from another cause, or that the above was not the whole cause. Cain had a twin sister, and Able also, (their names I have forgotten, but this is immaterial.) Adam wished to separate them as to kindred, as far as he could, and that on this account, he wished Cain to take Able's twin sister to wife, and Able to take Cain's twin sister. But Cain would have his own twin sister; from this arose a dispute, "and Cain talked with his brother Able" about it "when they were in the field." Able told him he was wicked in not being obedient to his father, and not to do as his father wished he should. On which Cain was angry, "and rose up against his brother and slew him." There may be some truth in this story, as we know that there has been many disputes and murders about women, since that time.

over him. But notwithstanding this encouragement, wicked Cain kills his innocent brother.—If any crime ever deserved punishment beyond this life, or eternal punishment, this did. But we will see how the Lord dealt with him. He brought him immediately to an account, (as every one to this day is brought for doing evil, though if not by an outward voice, they feel immediately or soon after condemned.) *And the Lord said unto Cain, where is Able, thy brother?*—Now see how saucy he speaks. *And he said I know not, am I my brother's keeper?* He deserves to be punished for speaking thus disrespectful, if for nothing else. But the Lord does not appear to be angry, neither with Cain nor Adam, there is not the least appearance of anger, which shews that he is not such a wrathful being as he has been represented. But the Lord mildly and kindly questioned him as he had done Adam.—Saying, *What hast thou done? the voice of thy brother's blood crieth unto me from the ground.* Now for the punishment. I do not think the poor creature should be punished for ever. But I may not be a proper judge of the demerit of the crime; we will leave that to the Infallible Judge, and hear what he says. *And now art thou cursed from the earth, when thou tillest the ground, it shall not henceforth, yield unto thee her strength, a fugitive and a vagabond shalt thou be in the earth."*—"*And Cain said unto the Lord, my punishment is greater than I can bear.* If he thought that this was greater than he could bear, what must he have thought if the Lord had told him in the language of many preachers, who so freely roll out *eternal* damnation, and punishment for sin. But

no, the Lord is more tender and merciful than such preachers, or than mankind are to one another. *Behold, thou has driven me out this day from the face of the earth; and from thy face shall I be hid: and I shall be a fugitive and a vagabond in the earth:*— (hard fare, but it was a bad crime,) *and it shall come to pass, that every one that findeth me shall slay me.* But no not so. The Lord had passed sentence of punishment upon him, and it should be no more. And he mercifully informs Cain, *that whosoever shall slay thee, vengeance shall be taken on him seven fold.* Then if vengeance should be taken on him seven fold, who should punish or afflict Cain more than the Lord had pronounced upon him. Then it is certain, he will not let the devil punish him for ever. Many people think Cain is in hell, but they have not the least reason to think so, when God pronounced upon him all the punishment he should have, and did the same as forbidding all others to add thereto. Cain had fears, (like every murderer, for they are always in fear,) that whosoever should find him should slay him; but he had no fears of being punished in another world, because God had not threatened him with any such punishment.

Many commentators, and other writers and preachers, say a great deal about the exceeding great sin of Adam, and how he ruined a world. If according to their faith a great part of the human family are to be damned and tormented for ever, because Adam, as some writers say, ate an apple, or on account of his transgression, it was a wonderful sin indeed.

But God, who in all respects, acts perfectly just, and therefore proportions punishment according to the demerit of sin, it appears, did not consider the demerit of the sin of Adam, near so great, as that of the sin of Cain: for the punishment inflicted on Cain, was vastly greater than that which he pronounced against Adam; which clearly shows, that he considered Cain's sin was much the greatest. And though the sin of Adam is represented to be so very great as to ruin a world, (for they will not have it that Christ was able to make good the injury, at least he will not,) they do not say so much about Adam's being lost, as they do about Cain; many appear to be almost sure that he is in hell. But how unjust do they make God to be in this respect, also, (I say also, because they make him unjust in his dealings towards mankind in almost every respect,) that Cain should be punished eternally in another world, when neither he nor his father before him had had the least intimation given them, of such punishment.

We now pass on to the time when the world became so wicked, (speaking after the manner of men,) the Lord repented that he had made man on the earth.

We read that "Noah was at that time a preacher of righteousnes," (Gen. vi. 6.) and though the people were so very wicked, we do not read that he preached one word, or gave *them the* least intimation, that they should be *punished in* hell for their sins.

The next people of whom we read, that had become exceedingly wicked, were the Sodomites. There were not ten righteous persons among them: (and probably not one.) If Abraham, when he interceded for them, had believed, that if they were so suddenly destroyed, not having time to repent, they would all go to a place, or state of everlasting punishment, he must have considered this vastly more dreadful, than their momentary suffering, by being destroyed by fire; and it is reasonable to conclude, that he would have interceded for them on that account, that peradventure they might repent: but not the least intimation do we read about their suffering hereafter. It is certain, from the scriptures thus far, (upwards of 2000 years from the creation,) that God had not revealed or given the least intimation of punishment for sin after this life. And farther,

In all the exhortations of Moses, to the Israelites to be obedient to the Lord their God, and in all his warnings of consequences of disobedience and sin, he never once gave them the least intimation of punishment after this life. If any such punishment for sin had been revealed to Moses, or he had believed any thing of it, it is wonderful he did not preach it to his disobedient people. He again and again, exhorts them to obedience and warns them of the consequences of their sins. In the xxviiith chapter of Deuteronomy, he enumerates all the judgements that would come upon them, all of which exactly came to pass as he predicted.* But in all that

* See the exact accomplishment of his predictions in my History of the Jews, pp. 224—232, &c.

he told them, of what they would suffer, we do not read of the least intimation of eternal punishment. Nay, so far from that, we cannot find the least intimation of any punishment for sin, after this life. Neither has there yet, (about 2500 years,) been any law given, the penalty for the transgression of which, should be eternal punishment. The penalty threatened for disobedience, was temporal sufferings, and not a word more is mentioned.

Although the Jews in general, and the nations around them, were very wicked, yet no fears were expressed, nothing is said by any of the prophets about their being punished for ever, which doctrine is thought to be so necessary in this day, to deter men from sin. God raised up prophets from time to time to warn the Jews, and other nations, of the judgements that awaited them, for their sins. If they believed in eternal punishment, is not their total silence on this subject, and their not warning the wicked of it, most unaccountable?

The great city Nineveh, said to have been 50 miles in circumference, (the metropolis of the Assyrian empire, containing 120,000 inhabitants that did not know their right hand from their left; which is understood of infants, therefore it must have been a city of vast population. This great city had become very wicked, Jonah was directed, (A. M. 3197.) to "*go and preach unto it the preaching*, (said the Lord,) *that I shall bid thee.*" After entering into the city a day's journey, he proclaimed, (in the streets no doubt,) *Yet forty days and Nineveh shall be overthrown.*"—*Though this* be the substance, of his mission,

and judgment denounced, yet undoubtedly he preached more than barely this. Both for conviction, by laying open their sins to manifest the justness of the judgment denounced, and for exhortation, to bring them to repentance. And we read, (Mat. xii. 39.) that *they repented at the preaching of Jonah.* God in his abundant goodness and mercy gave them hearts to repent, and averted the threatened evil. Poor Jonah was in a sad plight. (If he had had the billionthpart of the mercy that God has, he would never have been sorry that the whole city was not destroyed.) Because the clemency of God in sparing it, would, he thought, subject him to the censure of having been a false prophet. Thus he stood more upon his reputation as a prophet, than he did upon the lives of the whole city.

But is it possible that Jonah could have believed, that if they had not repented, and had all been destroyed, that they would have gone to an endless hell of torment and had rather they should be miserable forever, than that he should be censured as being a false prophet? This is hardly possible. If some of our preachers of the present day, or one like them had been sent, he would, to such a wicked people, have roared hell and damnation if they did not repent; as we know they would do in this day if sent to such a wicked people. I do not mean if sent by him who sent Jonah; but according to the common way in this day of sending out preachers.

But we have not the least cause to believe that Jonah said a single word, either directly or indirectly, or gave them the least intimation that their souls would be in danger of eternal pun-

ishment, no, not even the least intimation of punishment at all after this life. Nor can a single instance be produced from the Old Testament, where a prophet was ever sent to any people to warn them of the danger of going to hell, after the brittle thread of life was cut, as false prophets have long done, and do now preach.

I wish here to notice the following from a late writer,* as very pertinent to my subject. "I ask," says he, "If any man can produce a single instance where a false prophet ever endeavoured to make gain to himself, by the doctrine of eternal misery from any being in the universe of God. I do not find that neither true nor false prophets did so under that dispensation, or that this doctrine was known and believed by a single individual. As men were not threatened with such a punishment, so none were ever congratulated as being saved from it. As it was never held up to deter men from sin while ignorant of God, so it was never urged on any to stimulate them to obedience and gratitude to God in delivering them from it. Is it possible then, that this doctrine of eternal misery could be believed; yet all remain silent on the subject? If true, and no revelation was given about it, how could men avoid such a punishment? If a revelation was given, how is it to be accounted for, that it is not mentioned by one of the Old Testament writers?— If it is mentioned by any one of them under any other name than Sheol, (i. e. the state of the dead,) I am ignorant of it; nor is it even pretended by those who believe the doctrine."

* *Walter Balfour.*

Throughout Isaiah, Jeremiah, and the prophets, to the end of the Old Testament, in all their warnings and threatenings of punishment, and predictions of judgments that should come upon the Jews, and other people for their sins, there is not one sentence of everlasting misery. There are a few texts that are construed so to mean, by the advocates of the doctrine of endless misery. But even admitting these few do appear to carry that meaning, is it reasonable to contend for these few in support of the horrid doctrine of eternal torment, (enough only the thought of it to make one's blood run cold, as it has in reality many a one's, so that it has run no more for ever,) against as many as I have quoted, and such texts that are so plain, that they need no explanation, a child may understand them, as "*the Lord will not cast off forever. For, though he cause grief, yet he will have compassion, according to the multitude of his mercies.*" It is a droll disposition that most people possess for damnation, (but it is each one the damnation of his neighbour, not himself,) that they will strain every text they can to support it and overlook so many that support the doctrine of the salvation of all men. As I have intimated before, if men did but love their neighbour as themselves, they would be more ready to believe the doctrine. And this is as true a sentence as ever was written. For then they would be as loth that their neighbour or any other fellow creature should go to hell, as they would be to go themselves.

And now having gone throughh the Old Testament, I will stop a few minutes to make some observations. As to time, it is supposed to be about 4000 years. And I have not seen any law, at any time given by God or man, that the penalty should be eternal punishment for transgression. And this is the very reason that it was not preached, neither under the Adamic, the Abrahamic, nor Mosaic dispensation.

We have seen that there was not the least intimation of eternal death, or eternal punishment in the penalty of the simple law of obedience, given to Adam. It is astonishing to me how any man of sense can gather from what is there said that Adam and his posterity became liable to eternal death. When it is so clear what death Adam and Eve did die, that they experienced a change in their minds, from peace, communion and reconciliation with their Creator, they fell under condemnation, guilt and shame; and had to support their natural lives by having to work to till the earth. This is the penalty, and we read of nothing more. Guilt and shame for sin all have experienced since; and the further any one runs into sin, so much more he dies, or becomes insensible to good. And the promise was given, that, that spirit which first led unto sin should finally be destroyed, and that good should overcome evil, and it is reasonable that it should; as good is stronger than evil; the same as truth is more powerful than error. "Truth *endureth,* and is always strong, it liveth and con-

quereth forevermore.—Blessed be the God of truth." 1 Esdras iv. 38, 39.

And further, in all the laws and commandments given to Moses, the penalty for transgression is annexed, but from first to last, there is not the least intimation given, no not the least imaginable intimation of everlasting punishment as the penalty for transgression. Nor is it reasonable it should be; as to the first given by God himself, was annexed no such punishment for transgression. But those who will have a hell at all events, (it appears that they really wish some of their fellow creatures to go to hell,) and as they cannot find any revealed law the transgression of which threatened such punishment, they tell us that God has a secret will concerning his creatures. So the law, the penalty of which is eternal punishment, he has not revealed. Thus they make him as unjust as a king who has a law which he has made, but keeps it a secret in his own mind, and punishes those of his subjects who transgress it. But as nothing can exceed this for injustice, and is the greatest of all absurdities; I will take no further notice of it.

Now as it is clear there was no law given to man, under the Adamic, or Mosaic dispensation, the penalty of which should be everlasting punishment, *how can we believe* there was any such law given under the gospel dispensation, which is believed, and said to be by all believers in the scriptures, to be more merciful than any former dispensation. In particular, a dispensation of mercy and grace. And which is called "good tidings of great joy *which shall* be to all people,

and on earth, peace and good will towards all men. (Luke ii. 10—14.)

I cannot believe in the eternal misery of one creature till I can find a law which threatens such punishment for the violation of it, and as no such punishment was threatened for the transgression of any before the gospel dispensation. It is most certain that there cannot be such a law under the gospel; If any such law was ever given, it must have been given to our first parents, and we read not of the least intimations of such a law having been given to them. If such a law was given under, or by the gospel, it is much harder for mankind who have lived since, than before; for all who lived before, could not be condemned; no, not one of them, and punished for ever, for the transgression of a law, that was never given them, or of which they had no knowledge. This would be contrary to all our civil laws, and all our ideas of justice. In fact, nothing can be more certain, than that no such law was ever given. I am not in the least afraid to bid defiance to all the learned divines under heaven to produce a law within the lids of the Bible, or in the Old and New Testaments, that threatened eternal punishment for transgression or any sin. And as they cannot show any such law, their abominable, wicked, cruel, eternal-damnation doctrine, is clean gone forever.

We will now proceed to examine the New Testament, and first notice the preaching of John the Baptist. We read that he preached repentance, *if he* believed in eternal puishment after this

life, it is unaccountable that he did not preach it, to the many people that came to hear him, that if they did not repent they would be punished in hell for ever; but no, not one word did he tell them about punishment after this life.

I now pass on to the time called the day of pentecost, (Acts chap.2) when 3000 were added to the church by the preaching of Peter. We have the substance of his sermon, and not the least intimation is given of that which is so much preached in this day, and thought to be so necessary to convince people of the consequences of sin. And in the next chapter, there is another sermon preached by the same apostle; and not one word about eternal punishment: but the contrary; he speaks of the restoration of all things; and for their encouragement, he told them that they were included in the covenant that God made with their fathers, that "all the kindreds of the earth should be blessed."

And when Peter and John, were by the rulers called to an account for their preaching, and forbid to speak any more in the name of Jesus, they soon after preached again, and so powerful that the place was shaken where they were assembled, without one word of scaring the people about going to hell. And daily in the temple, and in every house, they ceased not to preach; but not a word do we read of this doctrine, so common in this day.

The seventh chapter of Acts, contains a pretty lengthy sermon, preached by Stephen. He tells them of the sins they had committed from

time to time, and calls them stiff-necked, and uncircumcised in heart, and how their fathers had persecuted the prophets; and lastly, he told them of their murdering Jesus Christ. This cut them to the heart, because they knew it to be the truth. There are many in our day, who will not bear to hear the truth. If you tell them the truth, and that which they know to be the truth, they will be angry, like as they were with Stephen. They gnashed upon him with their teeth, and ran upon the poor innocent man and stoned him to death. And like every good man, he prayed for them, that God might not lay this sin to their charge. No: he did not wish them punished, (far from it,) nor had he spoken a word to them about going to hell for their sins. Nor throughout all the acts of the apostles, in all their conversations, disputations and sermons, to warn people of sin, and to persuade them to repentance, not one word do we read about damnation, hell and eternal punishment, which, if the doctrine was then believed, is most unaccountable. If they had believed the doctrine, as now believed, they could hardly have avoided, in their preaching, slipping out a word once in a while: but no not one word; nor the least intimation about eternal damnation.

One who had never read the Bible, but had only heard preaching, and read such authors as Edwards, Bunyan, and others of the same school, then read the scriptures, he might say, as a learned writer does, when he come to examine the scriptures on this subject, "I was surprised," says he, "to find the sacred writers, so very *sparing in* the use of the word eternal, or ever-

lasting, as refering to future punishments, upon which such vast stress is laid. I must needs say, I expected, when I began to collect this part of the evidence to set before the reader's view, to have seen the word everlasting connected with the misery of the *next state*, at least, in every book of the New Testement, if not *several times* in each bonk: Whereas upon examination, it appears, that by far the greater part of the inspired writers have never used this word, nor any other word allied to it in sense and meaning, with reference to future torments; while those who have used it, have rarely done so. It is used but thrice by the evangelist Matthew, but once by the evangelist Mark, and this in a special case only; and but once likewise by the apostle Paul, though his epistles make so considerable a part of the New Testament. It is not met with in the gospels either of Luke or John; nor in either of the three epistles of John. And, what is very remarkable, in the account we have of the preaching of the apostles from place to place, throughout the world, in the book of the Acts, there is a *total silence* as to their ever having used *this word*, or any other, importing that the misery of the wicked is *endless* and never *ceasing*. All of which is very extraordinary, if this is a doctrine of Christianity. For, if it really be so, it is a most important one; and it cannot be easily accounted for, that the inspired writers should have so strangely passed over it with such neglect. It might rather have been expected, that they should have perpetually insisted on it, and with great solemnity too, and in a great variety plain and indisputable terms. And their omis-

sions upon this head, are a strong presumtive argument, that they knew nothing of this doctrine, which has been so vehemently pleaded for, in these latter days." Chauncey.

And there is something also, very unaccountable, if it was believed under the Old and New Testament times, that we never read of any fears having been expressed of a child, or any relative, or friend, or any fellow creature, or any one, however wicked in this life, having gone to such a place of misery. As it is well observed, by another writer on this subject, who truly says, and it is undeniable, that, "If their belief was the same as in our day, why do we never find them express that belief about future eternal punishment, as is now done in books and sermons and in conference meetings, and in common conversation. No man can possibly deny the vast difference between their language, and the common language now used upon the subject. If the language is so different, is it not a presumptive proof that the invention of a new language arose from the unscriptural doctrine that hell was a place of endless misery.

We do not read that they, under the Old or New Testament times, expressed any fears about their children, their relations, their neighbours, or the world at large, going to eternal misery.— As to their feelings, I do not find a sigh, nor a tear shed, a groan uttered, a prayer offered, nor any exertions made, as if they believed men were exposed to endless misery in a future state. We see parents, and others, deeply afflicted at the loss of their children and friends by death. *We see pious* people deeply grieve on account

of their disobedience of God's laws, but where do we find any thing like the above expressions of feeling, arising from the belief, that such persons would lift up their eyes in endless misery? I find nothing of the kind expressed, either in the way of anticipation before death, or after such persons had ben removed from the world.

Now, is it not strange, that all this should be the state of the fears and feelings of good people, if they did indeed believe, endless misery was to be the portion of the wicked, or those who die unprepared? All who have read the scriptures know, what vast multitudes were cut off in a day, by war, and pestilence, and other means, yet do you ever hear it deplored, by a single individual, as it is often done in our day, that so many were sent out of the world to eternal misery? If, in short, this doctrine was then believed, a dead silence, and the most stoical appathy were maintained even by good men, about it." Thus this writer goes on clearly shewing, that this doctrine was not believed, nor preached, under the Old nor the New Testament.

And the reason is plain, because, as I have said before, there had never been any law given, with such a penalty for transgression.—Therefore, if they had preached such punishment, they would have preached contrary to the law of God, as many now do.

People in general have believed there was such a law given to Adam, as spiritual, temporal and eternal death, for transgression, because they have been long told so, not having sufficiently examied for themselves, or each one for

himself.* It will be seen hereafter, that eternal punishment was first preached to induce people to be obedient to a degenerate priesthood, who, as Simson says, as noticed page 54, "played into each other's hands, to erect a huge fabric of worldly dominion, honour and grandeur." And the devil and hell, were the priest's great Boo, as silly parents tell their children, if you don't mind, the Boo will catch you; and thus, people like ignorant children, were scared into obedience to their priests, and every thing their priests said, they thought must be so. Thus millions were kept in ignorance for several conturies, until, like some children, when they begin to think and examine for themselves, they soon become convinced that there is no such thing as their parents called a Boo, and find, that they had been lying unto them all the time, or else conclude, that their parents were very ignorant.—But with others when children, such foolish, ridiculous teaching and scaring, to make them obedient, has had and left such an impression upon their tender minds, when young, that when they come to be men and women, they are not

* On this subject, it is so well observed, by a cotemporary writer, I cannot help noticing it. "How many professed Christians," says he, "do we find contending with the greatest zeal, that hell is a place of endless punishment for a great part of the human race, who never spent an hour in serious, candid examination of their Bibles, on the subject, to see if their faith in it, was founded aright. Their parents, their catechisms, and their preachers, have all instructed them so, and this is enough for them. They would not hear nor read any thing which is contrary to this faith of theirs, if hired by the day, to do so. Such persons would be very much displeased, if a Pagan, a Mahometan, or a Jew, would refuse to hear or read what they believe; yet they will listen to nothing which is contrary to their own faith, however well supported by evidence or scripture." "They have," as says Dr. Watts, "contrived out to themselves a little heaven, in their intellectual world, and *think all others* are in darkness," when they are themselves, in general, the *most ignorant beings* in Christendom."

able to eradicate it, so always continue to believe the foolish nonsense they were taught in their childhood. But it is well known that wise parents govern their children and cause them to be obedient, without saying any thing to scare them; they teach them the truth, which is always best, and which is lasting: and what children, when they come to be of mature age, to think for themselves, will find to be truth. And this will cause them to respect their parents much more, than if they had told them lies to make them obedient.

I wish a little farther to observe, concerning the law of God; the prophet Isaiah says, "The Lord will magnify his law and make it honourable," and in order to that, the time is coming, when it shall be written in every heart, and all shall know him from the least to the greatest.—For I will be merciful to their unrighteousness, and their sins, and their iniquities, will I remember no more." In order for the law to be magfied and made honourable, it must be complied with or fufilled. A law can never be made honourable, if forever transgressed: this is another proof of the fallacy of the eternal continuance of sin and misery. How often, since I began, have I confounded and laid prostrate this uncomfortable, soul destroying, God dishonouring doctrine! And I need not be afraid to bid defiance to all the orthodox under heaven, to rationally, reasonably, and scripturally, controvert, the many statements I have made, neither can they the following: It is well observed by another, "How can you say, that the law would be magnified and made honoura[redacted] by the endless misery of man-

kind, when it requires of them perfect obedience? How can it be fulfilled, unless perfect obedience be rendered unto it? Is it magnifying a law and making it honourable, to hang a man for violating it? Look at England, consider the many thousands who have been legally murdered for the violation of English law. For committing crimes, (which the law agravates) which under the milder, more just, and consequently, (because more just,) more merciful government of the United States, and do not subject the criminal to loss of life or limb! Hanging criminals, will surely prevent them from doing any harm, and likewise any good! Hanging a man ruins him. It is well said, "a man after he is hung is good for nothing." The law which destroys men, and makes them, from being good for something, to be good for *nothing*, can never be magnified and made honourble by this means, unless, to destroy men, and reduce them from being good for something, to be good for nothing, magnifies *them* and makes *them* honourable.

All laws require perfect obedience to their requisitions. A violation of the requisition of a law, and a compliance with what the law requires, are the greatest extremes and opposites.—Therefore, if a law is made honourable by violating it, it is disgraced by keeping it. And if a law is made honourable by complying with its commands, it is disgraced by violating its commands. The scripture says, "In the multitude of the people is the honour of a king; and for want of people, cometh the destruction of the prince," Prov. xiv. 28. The king and his laws, *sink or swim* together. Let the king of England

increase the cognizance of his laws, and include as capital offences, the commonest foibles or faults incidental to his subjects, let his laws be magnified and made honourable by hanging ninety-nine out of a hundred of all his subjects, and in proportion as he magnified and made his laws honourable, he would be reduced and disgraced. To magnify a law, is to conform to its requirements. I ask, were the laws of England magnified and made honourable by the revolt of our fathers from that government? Would they have been magnified and made honourable, if the authors of the laws had quelled the revolt, and had destroyed every person who had revolted; and by that means, left the country desolate and waste? Can the law of God be made honourable by the distruction of his subjects? Are not laws made honourable, when all who are under them, testify their approbation of the laws, by observing all their requisitions? Can laws be magnified any other way? No; surely, never.

Remember, that God's covenant or testament, is the covenant of a *Father* to his children: this Father, *is love!* and that all his purposes, decrees and dispensations, have for a common and ultimate object, the holiness and happiness of his offspring. "A son honoureth his Father, if I be a Father, where is mine honour?" Mal. i. 6.—How can a father be honoured by his children, so long as they disobey his commands? Now consider God's covenant, "I will put my law into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people," and "all shall know me from the

least to the greatest." "I will give him for a covenant to the people, for a light to the Gentiles, to open the blind eyes," &c. Is. xlii. 6. Thus will God be honoured; not as some poor religious maniacs suppose, by the ignorance and misery of his offspring; but by their knowledge and happiness.

"Let the infuriate Calvanist, in the insanity of his mind, transplant the imaginary character of his God into his own bosom. Let his own family be the theatre of the exhibition of his theology, his own children the recipients of his frowns and his fury; and there let him show his honour! This house would be a hell, and the father a devil. We should behold a few loaded with favours, and the residue made wretched for the father's honour. We should behold the rejoicing few, shouting songs of triumph, and exulting at the misery of the sufferers. And the father's honour would appear brightest from the disclosure of the fact, that his decisions were arbitrary, having no regard to the merit or demerit of his children.

Again, the scriptures say, the law of the Lord is perfect converting the soul, not by destroying them who violate it, by inflicting cruel penalties injurious to the offenders, but by inlightening their understanding, opening their blind eyes, bringing them out of darkness into light, guiding them with his counsel and afterwards receiving them into glory."

Must not that law be imperfect which cannot convert the soul? But the "law of the Lord is perfect converting the soul." The substance and *sum of all* law from the beginning to the end of

the scriptures, is comprised in these few words, and nothing can be better: "Thou shalt love the Lord thy God with all thy heart, &c. and thy neighbour as thyself." If love will not convert the soul, it must remain in sin and hatred. How astonishing is the conclusion, that a law which requires supreme love to God and man, should end in supreme hatred; and instead of converting and enlightening the soul by the influence of love, should consign the soul to endless misery.

This command was given by God to Moses, and to this, and all other commands that were given, rewards for obedience and penalties for disobedience are annexed. "If thou harken not unto the Lord thy God," &c. "all those curses shall come upon thee." (See Deut. xxviii.15.) But not one word of punishment hereafter, for transgression is mentioned.*

Therefore, it is conclusive, if there is an endless punishment for sin, or, indeed, if any punishment after this life, it cannot be for transgressing the laws of Moses.

* No: nor endless happiness for obedience neither. A man must be very vain, or weak, to think that he can do any good in this world, even if he does as much, or more than a Howard, (the great philanthropist,) to deserve everlasting happiness. As it is well and truly observed by Franklin, "I am," says he, "far from expecting to merit heaven by my good works. By heaven we understand a state of happiness infinite in degree [not infinite in degree, this must be a mistake] and endless in dutation. I can do nothing to deserve such a reward. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, would be modest in his demands, compared with those, who think they deserve heaven, for the little good they do on earth. Even the mixed imperfect pleasures we enjoy in this world, are rather from God's goodness than our merit; how much more so the happiness of heaven? For my part, I have not the vanity to think, I deserve it, or folly to expect it, or ambition to desire it, but content myself in submitting to the disposal of that God, who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he never will make me miserable, and that the afflictions I may from time to time suffer, will tend to my benefit.

As a writer observes, that "believers in endless misery might with as much propriety say, that the law of God, given from Sinai, threatens endless misery to every man who wears long hair, as to say it threatens endless misery to any of Adam's race." And as there was no such law given then, nor never before; it would be most unreasonable that there should be any such law for sin under the gospel, for reasons which I have before briefly stated. More might be stated, but it will be best for the reader to examine and consider for himself, whether I am not right in stating as I have done, that there has never been any law given, recorded in the scriptures, that threatened eternal punishment for sin, which, if he cannot find any such law, which I am sure he cannot, he must then give up the curel doctrine of eternal misery in toto.

The advocates of eternal misery, must acknowledge that it was preached but very little, if at all, for above 4000 years. Eternal, or everlasting punishment for sin, is not once mentiontioned; and it is a truth, that in the present day there is more said in a single sermon, than there is in the scripture fron the beginning to the end; or that there is more preached about hell and everlasting punishment, now on one sabbath, in one hour, than there was preached in 4090 years. And there is something farther that may be taken into consideration; that is, the more wicked people are, the more warnings they have had of the consequences of their sins and wickedness. And although they were much more wicked in the course of the 4000 years than they are now, *at least* in our part of the world, or in America,

yet there was not so much said, even as limitarians erroneously construe several texts about going to hell, and being damned forever, as there is often said now in half an hour or less. As says a late excellent writer, "This silence of the apostles respecting hell, could not be because the people in those days were all so very good, that they did not need to be saved from hell. No, the whole world lay in wickedness around them, yet not a word is said of the torments of hell to alarm their fears, and turn them from sin to God. No calculations were then made, as in our day, of the numbers who were daily and hourly going down to hell to suffer eternal misery.* No, nor was there such a variety of schemes adopted by the apostles to raise funds to save men from hell as we see resorted to in our day. As they expressed no alarm about the vast crowds going to hell, so we do not find them expressing their joy because they were saved from it. They deeply grieved to see men living in sin, and their spirit was stirred within them to see whole cities given to idolatry; but they never assert that all such were on the road to hell. They had great joy to see men walking in the truth, and often congratulated them on account of their being saved from their former course of life, but not a syllable escapes them, that such persons had been saved from hell or endless misery. You search the scriptures in vain to find a single instance where the apostles make any attempt to work on the fears and feelings of men by giving terrific discriptions

*See p. 137, 140.

of hell, or the horrors and howling of the damned. As they never held up the torment of hell to make men Christians, so we never find them using it as an argument *to induce Christians to love* and good works. The latter are often reminded that they formerly were idolaters, working all uncleanness with greediness to induce them to holiness, but where do we find a word said of their being saved from hell, as any inducement to it? In view of these things, how are we to account for them, if they believed hell to be a place of eternal torment for the wicked? Can it be possible that they did believe this, yet preserved such a dead silence on the subject? This silence is an indisputable fact. To account for it is above my comprehension."

From the past examination of the scriptures from beginning to end, and from all the observations that have been made, it is most certain, that no law has ever been given that threatened eternal death or punishment for sin; and no such punishment for upwards of 4000 years, was ever taught by Jews, Christians, prophets or apostles.

I will just mention another inconsistency and gross absurdity. The advocates of an eternal hell, do not pretend to quote from the old testament, to support their favorite doctrine of eternal misery except only two or three sentences which have no reference to any thing but the grave or state of the dead; but from the laws of Moses, or any thing previous thereto they quote nothing; but it is almost altogether from a few passages in the New Testament on which they ground their doctrine of eternal misery. Now *reader,* consider how absurd it is to think to find

a law that threatens eternal punishment for sin in the Testament, and under the gospel, that was never known nor heard of before.—(I have mentioned this subject before, but it is of importance, and worth considering again.) Then, certainly all the wicked who lived before, could not be subjects of eternal punishment, or any punishment in another world; for how unjust would it be to punish people for the transgression of a law that had never been given them, or of which they had no knowledge; therefore, none could have gone to hell before Christ. We read that *life*, (eternal life,) *and immortality, is brought to* light by the gospel, and according to the foolish doctrine of our opponents, hell and eternal punishment, is also brought to light by it.

Christ came to inform mankind of that which they never heard of before, that eternal punishment would be the consequence of sin. Then all who lived before, were under an infinitely milder law, than those who have lived since. Thus, the gospel is so far from being good news to the world of mankind, that it is the most awful, and most terrible news that had ever been heard before!! My God! what inconsistencies and absurdities result from this abominable antichristian doctrine of a hell and eternal punishment. It would require a large volume to describe all the contention, the quarreling, in short all the evil and misery it has caused in the world. If it had not become a popular and fashionable doctrine, and had not been heard of in our day more than in the Old Testament times, and a person was to begin now and preach hell and eternal punishment, he would be considered a mon-

ster, and his doctrine most horrible; and would, no doubt, be opposed by those who now oppose universal salvation. For mankind in general are not led by reason, but by education, fashion and custom; and believe, or profess to believe, that which is most popular, and most to their interest.

Now, some readers may wish to know, that if the doctrine of a hell and eternal punishment for sin in another world was not taught by any of the prophets, Christ, nor his apostles, from whence did it originate, as it must have had a beginning, and been believed and taught by some people at some time? This is a very natural and reasonable enquiry.

In answer to which, I will briefly state, (as the limits of this work will not permit me to be lengthy, neither will it be necessary,)

The origin of the doctrine of eternal punishment.

It is well known, that the heathens or Gentiles at, and long before, the coming of Christ, believed in two eternal principles; that is, good and evil ever waring against each other, and neither fully prevailing, that man had liberty to be governed by which he pleased, and that those who chose virtue, should enjoy endless happiness; and those who chose and adhered to vice, should ever remain under the power of evil, therefore would be always miserable. On this doctrine of two eternal principles of good and evil, the ab*solute* eternity of sin and misery, may be easily

inferred. This, in short, is the true foundation of eternal misery. And it came from the Pagan theology.

The infernal deities being judged by the ignorant pagans to be eternal as the good God, and as powerful. They sacrificed more to the evil principle than the good out of fear, and to appease the anger of these wrathful agents. Hence the origin and frequency of human sacrifices.

The same was also taught by the magicians at Babylon, who were the most learned of the Persian empire. They believed that there exists two eternal independent principles, good and evil. That all created things, with which we are acquainted, are the result of the combination of these two. That they are in continual struggle with each other, and continually counteracting each other's designs. That where light prevails, there is the most virtue and happiness; and where darkness prevails, there is the most evil and misery. (This is true enough, but their greatest error was in believing, as many do in the present day, that the good would never overcome the evil.) The former they said conducted the affairs of heaven, and was called *Orasmasdes*, and the latter, presiding over hell, *Arimanius*. The grand outlines of this philosophy are found to lead the vulgar belief of many savage nations, especially those which are the most ignorant; and also those who are uninfluenced by priest-craft. They are found among the uncultivated tribes of Asia and Africa, between whom no communication of sentiment can be supposed to exist. Among the

wild aborigines of this country, are people who implore the protection and amity of the evil principle alone, because, say they, the good is ever disposed to befriend us, and therefore prayer to him would be unnecessary. So congenial to barbarians, and those unassisted by divine revelation, appears this philosophy, that it even affected the mythology of Greece and Rome. In those countries religion was the complicated machinery of policy and priest-craft.

A catalogue has been made of 30,000 gods of ancient paganism; as many of whom, according to heathen writers, possessed dispositions unfriendly to human happiness as otherwise. If they had their celestial, they had their infernal deities; and it was extraordinary, that this notion of two principles should give rise to that famous heresy among christians called Manicheans.

Now let us examine the consequences of this Pagan doctrine. "If there be two independent principles, and it be admitted that an eternal principle of evil hath existed *aparte ante*, as the schools express it, then there must exist an eternal evil *aparte post*. For whatever has existed from eternity, does exist from necessity; and must continue forever to exist." Now as the evil principle must operate to an equal extent with the good principle, mankind will be divided under them, some being made eternally happy, and others eternally miserable. Thus the belief of an endless hell, grounded upon the belief of an eternal principle of evil, is natural and easy. From these false principles, and these only can it be *rationally* proved.

The Pagan, from his first principles, may conclude with reason, that the pains of the wicked will be interminable, but the christian cannot, because he is taught by divine revelation, that "there is one God over all, by whom, through whom, and to whom are all things blessed forever more."

It is well known that the doctrine of endless punishment, was generally believed by the Pagans at the time of Jesus Christ; and their opinion infected at an early period, the doctrines of the church, particularly when the christian religion was established by Constantine, the Roman emperor. And among other false doctrines, there was more eternal misery introduced into the church; which had been strongly opposed by Origen and others. But I will first go further back, to show more fully, that it was a doctrine generally believed in the Pagan world. I will begin as far back as the time *Timeus*, a philosopher, who lived nearly 500 years before Christ. He wrote a treateis concerning the soul; and speaking upon the remedies of moral evil, recommends philosophy to men of good minds; but for those of ungovernable and perverse dispositions, "civil law," he says, "was invented which keeps them in fear, and applauds the poets for recording all those torments and those endless punishments that are said to await the shades of wicked men. Plato, (a philosopher who died 348 B. C.) taught that the wicked would be punished after death. Also, Zeno, (who died 264 B. C.) taught the same, though neither believed what they taught, for they believed the soul died with the body.

Polybius, an ancient Greek historian, (born about 200 years B. C. and died 82 years of age,) says, "If, indeed, one were to frame a civil policy only for wise men, it is possible this kind of institution might not be necessary." i. e. of any punishment here or hereafter. "But since the multitude is ever fickle and capricious, full of exorbitant passions, and irrational and violent resentments, there is no way left, but by the *terrors of future punishments*, and the pompous circumstances that belong to *such kind of fictions*. On which account, the ancients acted, in my opinion, with great judgment and penetration, when they contrived to bring in these notions of the gods, and of a future state of punishment into popular belief." Yes, most of wise men in all ages have considered the doctrine of hell and eternal punishment, nothing but fiction; to scare ignorant people into obedience; but it has never had the effect to make them in reality any better.

Lucretius, an ancient Roman philosopher and poet, (who was born in the year 96, and died the year 54 B. C.) observes, "that if men could be persuaded of a certain termination, or end to misery, they would rid themselves of the terror of priest-craft; but that eternal punishments after death are truly terrible, and afford no such opportunity." So thought the Pagans, and so think professed Christians of the present day. But I cannot see that the doctrine of eternal punishment among the Pagans had any effect in restraining them from vice, for they were almost, if *not* quite as bad as they could be; and it is not *likely they* would have been more wicked if they

had never have heard of it; especially if the truth had been preached to them instead of lies. Truth is in every respect always best.

Strabo, a great geographer and historian, (who died at the beginning of the reign of Fiberius,) says, "the multitude in society are alured to virtue by enticing fables of the poets; so likewise they are restrained from vice by the terrors which *certain dreadful words*, and monstrous forms imprint upon their minds. For it is impossible to govern women and the common people, or to keep them virtuous by the precepts of philosophy. Superstition is necessary, which is raised and supported by ancient fictions and modern prodigies. Thefore, fables of the thunder of Jupiter; and of the snakes and torches of the furies, with the other terrible apparatus of ancient theology, were the engines which the legislator employed as bug-bears, to strike a terror in the childish imaginations of the multitude." And speaking of the Indian Brahmins he says, "that they had invented fables after the manner of Plato."

Ovid, a celebrated poet, (who was forty-four years old at the birth of Christ, and lived sixteen years after,) declares, "that no last hour shall be to the pains to which the wicked shall be doomed."

In the writings of Seneca, (who was unjustly put to death by Nero, A. D. 65,) there is an inquiry, whether the *common opinion* is actually true, that the guilty are chained in hell to *everlasting* sufferings.

Antiquity had her scheptics, as in the present day, who did no believe the common opinion of

such punishment, and that God would be angry at any of his creatures; and were rather inclined to belive the annihilation of the soul at death, than that it should be so punished; as says Epectetus, (a celebrated philosopher who lived about the time of the destruction of Jerusalem,) speaking of the soul at death, he says, "Whither do you go? No where to your hurt; you return from whence you came, to a friendly conscociation with you kindred elements. What was of fire in your composition, returns to the element of fire; earth to earth, air to air, and water to water." There is neither hell or acheron, coeytus, nor any thing. But the learned in general, held it to be a substance, and that it was from God, and that it would return to him: after men had suffered in another world, according to their crimes in this.

Much more might be quoted from the ancient heathen philosophers, but I think this is sufficient to show that eternal punishment was a doctrine believed by the pagans, except by the learned and wise, who in their hearts considered it a mere fable, though they countenanced the doctrine to keep in awe the ignorant, as they thought, they could not be governed by the principles of philosophy and reason.

Dr. Campbell, a celebrated clergyman and historian says, that the Jews from their intercourse with the heathen, learned the doctrine of hell and eternal punishment. "From the time," says he, "of the captivity, more especially from the time of the subjection of the Jews, first to the Macedonian empire, and afterwards to the *Romans;* as they had a closer intercourse with

Pagans, they insensibly imbibed many of their sentiments, particularly on those subjects wherein the law was silent, and wherein, by consequence, they considered themselves at greater freedom. On this subject of a future state, we find a considerable difference in the popular opinions of the Jews in our Saviour's time, from those which prevailed in the days of the ancient prophets. As both Greeks and Romans had adopted the notion that the ghost of the departed was susceptible both of enjoyment and suffering, they were led to suppose a sort of retribution in that state, for their merit or demerit in the present. The Jews did not indeed adopt the pagan fables on this subject, nor did they express themselves entirely in the same manner, but the general train of thinking in both come pretty much to coincide." To which a learned writer (before quoted,) observes, "This statement is surely too plain to be misunderstood. How much plainer would he have told us, that a punishment in Hades was a *mere heathen notion*, which the Jews learned from their intercourse with them?" He not only declares that neither Sheol nor Hades are used in scripture to express a place of punishment, but he shows that the pagan fables teach it, and the Jews learned it from them. What are we then to think, when this is the origin of the doctrine of hell torments by one of its professed friends? Had this statement been given by a professed Universalist, the cry would be raised that it was a mere fabrication of his own, in support of his systen. But no, this is the statement of the learned and acute Dr. Campbell, late principal of Marischal col-

lege, Aberdeen, who lived and died, (1796,) a celebrated logician in the church of Scotland.

M Lee Clerc, in his religion of the ancient Greeks, p. 147—154, gives their views of Hades, and Tartarus, i. e. hell, and a full description of it, as they describe it; but as it is too lengthy and so absurd, it is not worth the room it will take up, and which none but the ignorant ever believed, I may sum it all up by saying, that it is all similar to the description given of hell torments by Bunyan, Edwards, and many other modern preachers.

All nations have had some kind of a hell, but it is a truth that the most wise among them believed but little of it, or they did not believe any punishment hereafter to be endless. Those learned among the heathen, who believed in the immortality of the soul, believed that men would suffer according to the demerit of their crimes, and this was the most natural for the light of nature to dictate.

"The doctrine of punishment in Tartarus, seems to have originated with legislators for the purpose of restraining the passions of the multitude." (The "swinish multitude," the wise are not restrained from evil by the fear of punishment,) "and to alarm them on all sides with the most frightful representations. The Persians, Chaldeans, Egyptians, and Greeks all introduced punishment after death. The Jewish nation was for a long time merely an exception, because Moses and their prophets had never taught them any punishment more than of a temporal nature.

"Though punishment in Tartarus was believed by the heathen generally, yet the wisest among

them, did not believe in the *fables of a hell*, but turned them into ridicule. Juvenal, (an ancient poet,) took no part in the opinions of the vulgar. And Virgil, (who died 18 B. C.) says it was the province of philosophy to shake off the yoke of custom, riveted by education. *Is it not strange, that a doctrine which was invented by the heathen, and* TREATED WITH CONTEMPT BY THEIR OWN WISEST MEN, *should be a fundamental article in the faith of christians?* How can this be accounted for?" It was treated with contempt by philosophers and the wisest men among the heathen, and has it not been treated in the same manner by philosophers and the wisest men among christians, or in christendom? I could give the names of a much greater number, than I can of the heathen.

"I may just add," says the same writer, "that when the heathen were made converts to the christian faith, all allow, that many of their previous notions were soon incorporated with it.—This, together with the erroneous views held by the Jewish converts, laid a foundation for such a corruption of christianity, which, if it were not attested by evidence indisputable, could not be believed that punishment in Hades or Tartarus, after death, was derived from the heathen. The evidence we have adduced is sufficient proof to convince any unprejudiced, candid mind, that it was."

It is well known by those who are acquainted with ecclesiastical history, that when the christian religion triumphed over paganism in the Roman empire, many of the philosophers embraced and professed it, but withall retained

many of their pagan notions, among which was the ancient sect of the Manichies, who believed not only the eternal existence of two contrary eternal gods, one good, and the other evil; but also, that all visible things were created by the devil. "Upon this principle," says Winchester, "they might argue the universality of damnation with as much ease and certainty, as we upon the contrary, may argue the certainty of the universal restoration.

And says another writer, "The doctrine of an eternal hell was introduced by the universal prejudice of paganism in favour of it. And the more readily received in consequence of the sanguinary, or cruel and uncharitable spirit that prevailed in the church in the early ages, or after its degeneracy. When heathen converts of rank and reputation flocked in, entertaining the same opinion concerning future punishment, which they had been taught from their infancy. And to support their opinion, they gave a literal signification to several highly figurative passages of scripture," (as many christians do now,) "that speak of the punishment of the wicked. And when christian humility, tenderness, mercy, and benevolence, were exchanged for flames and cursing, when bishops engaged against bishops, in their fierce animosities; when imprisonment, excommunication, banishment, confiscation, murder, massacre and torture were brought on christians" (or rather anti-christians,) "by each other; when parties appeared to vie which of them could best weild the arms of the Almighty, and throw about his thunder with the surest destruction—and consign one another to eternal perdi-

tion and never ending pain," pretty much as bigoted zealots do in the present day.

"But among the humble followers of Jesus, in the apostolic age, it was believed, that the time would at length come, when he should conquer all his enemies; when sin, and hell, and death should be no more. We might naturally expect to find some remains of this doctrine; or at least a corrupted vestige of it in the church, and so it is in that of a purgatory." And to this Dr. Hartley, (who died in 1757, in his observations on man, his frame, his duty, and expectations.") makes the following pertinent remark. "The doctrine of purgatory, as now taught by the papist, seems to be a coruption of a genuine doctrine, held by the apostles and ancient fathers concerning a purifying fire. The absolute eternity of punishment was not then received, nor till after the introduction of metaphysical subtleties relating to spirit's time, eternity, &c. and the ways of expressing them, that is, not till after the pagan philosophy and fable becames mingl ed with and corrupted christianity.

And says another writer, "on fable, on pagan fable alone, have orthodox divines built their anti-christian dogma of hell torments."

The dispute among the pagans was, as among us, whether the suffering for sin was only in this life, or whether sin and misery would last forever, or come to an end. The latter was the most prevailing opinion, particularly among that class of people I have mentioned.* Plutarch, (a great phi-

* Some believed in successive transmigrations, that bad men would undergo this change for a longer, good men for a shorter period: and thus pass through different degrees of purification, before they returned to the Divinity.

losopher, and historian of antiquity,) in stating the doctrines of Zoroaster, (a celebrated Persian philosopher,) says, "The fatal time is approaching, in which Arimanius, (i. e. an evil spirit,) himself shall be destroyed." &c. And speaking of the ancient religion of the Greeks, he says that they believed, "that all material and spiritual beings, proceeded from God, and that all partake, in different degrees of the divine nature. All beings proceeding originally from God, will, after certain purgations, return to him." We might make more quotations to the same effect, from the ancient philosophers, bnt I think it needless.

The light of nature, or, as says a writer, "even nature itself taught them that two opposite principles could not eternally exist, in diametrical opposition one to the other, but that one would ultimately prevail against the other—that good would finally overcome evil—and that as all souls originally came from God, they would eventually return to the fountain from whence they came, and be made happy in Him." But as it has been stated, eternal punishment for crimes, was held forth, on the same principle that many preach it this day, that do not believe it: to keep people in fear and obedience.

Having given the scripture account of the origin and progress of the doctrine of universal salvation, by the numerous texts I have quoted, from the beginning of the scripture, to the end, and then having gone through the scriptures again to shew that no doctrine contrary thereto, was ever preached, and that the opposite doctrine of *endless* misery originated from the heathen,

I shall now briefly tracet he doctrine of unlimited salvation, from where I left it, or from the Apostolic to the present age.

It is often asserted by the opposers of the doctrine of the salvation of all men, that it is a new doctrine, and one unknown in the christian world, till within a century past. But this manifests great ignorance of Ecclesiastical history, as the doctrine has been believed and preached in every age from the apostolic time to the present. Indeed, "by all God's holy prophets" and good men "since the world began."

Dr. Mather, a popular writer, acknowledges that it is no novel, or new doctrine, but says he, "it is an old error revived, that has been again and again refuted." That is in his opinion. He finds fault with Clemens, one of the apostolic successors,* for believing in the salvation of all men. "Whenever sinners repent," says Clemens, "whether here in this world, or in the next, they may be received to God."

Dr. Whitby, a celebrated author and clergyman of the church of England, who had an extensive knowledge of antiquity, having spent much of his time in searching the records of the primitive church, (he died, A. D. 1726.) states, that for the time of 4 or 5 hundred years, the general opinion of the bishops and clergy was, that all mankind would be finally saved. And, "this hath been the constant doctrine of the

* He was a companion of St. Paul, and author of an Epistle to the Corinthians, I see nothing in this Epistle contrary to the above quotation. He died, A. D. 100.

church of Christ, owned by the Greek and Latin fathers." And Dr. W. adds these words, "All the Latin fathers, who have left us any commentaries on the Epistle of Romans, are plainly of the same mind," as you may see by consulting "Hilary, Primasius, Seductius, and Haymo:" early writers of considerable eminence. And our learned author quotes St. Augustine, St. Cyril, St. Jerome, and St Chrysostom, who are mentioned by Dr. W. among the advocates of universal salvation; all of them early fathers of the church. And directly after, he adds, "And so generally did this doctrine obtain among the ancients, that it had the suffrage of nearly all the ancient fathers."

Thus we see according to Whitby's account, that for a period of 4 or 500 years, and that immediately after the apostles, did this doctrine prevail. And it is said that no man had a more thorough knowledge of Ecclesiastical history. And it cannot be thought that he gives this account from any prejudice in favour of the doctrine of universal salvation, for he was so far from believing it, that he wrote against bishop *Tillotson* for asserting that all men would be saved. Therefore, we cannot suppose that Dr. Whitby has misrepresented the faith of those early fathers, (so called,) of the church. It appears that he has been more honest than other modern ecclesiastical historians who have shamefully deviated from the motto of Cicero, "That an historian should not dare to tell a falsehood, or leave a truth untold." As most of them have concealed, or left a truth untold, of the prevalence of the doctrine of unlimited salvation for

several centuries after the apostles. And though they notice the labours and writings of such a man as Origen, yet most of them say nothing about their having advocated, by preaching and writing, the doctrine in question. As they did not believe it themselves, it appears as if they would wish to secrete the information of its having been regularly believed in those early ages of the church, on purpose not to induce or encourage their readers to believe it. As says a late writer, direct to the point, "What abominable duplicity has been practised by modern church historians, in concealing the facts respecting the prevalence of universalism, in those early ages. In most modern church histories, I believe, we are not even informed that such men as Origen believed and preached the doctrine of the final salvation of all men. How *execrable* must that cause be, which requires, or will countenance such measures!"

Bishop Beveridge in his comment on the 39 articles, says, "That Christ descended into hell, is not a truth of yesterday's growth; but almost all the fathers of the primitive church have acknowledged and received it as an article of their faith." He then produces the testimony of twelve of them, passing by many others; among whom St. Ignatius says expressly, "He, (Christ,) descended into hell alone, but ascended with a multitude." Thus it is, that the ancient fathers did not believe, as now believed by many, that souls would be eternally confined there.

And St. Jerome says hell is a place of punishment and torments, whither our Lord desended that he might loose them from prison, who were

bound there; for none are delivered from hell, but only by the grace of Christ." And for that purpose did Christ descend thither after his death."

St. Augustine, of the fourth century, mentions several divines in his day, whom he calls the the merciful doctors, (a very appropriate title, and what all preachers should be, and not to be so unmerciful, as to frighten people, and some too, out of their senses, by declaring that they will have to burn forever in fire and brimstone, or brimstone fire, and a deal about the wrath of God, hell and damnation; which, instead of begeting tender and merciful feelings, has a tendency to harden their hearts, and the hearts of their hearers.

And he says "those merciful doctors believed in and preached that all men would be saved."

I have read the epistles of the apostolic successors, or of the early writers, as those of Clement, Polycarp, Ignatius, Barnabas, and several others, and I do not read so much of hell and punishment hereafter in the whole of them, put all that is said on that subject together, as may be seen in one or two lines of sermons of the present day.

Several of those who believed in the universal restoration, (for they in general believed, as those now do, who are called restorationists,) were personally acquainted with the apostles, or some of them, particularly the apostle Paul, on the account, probably, of his travelling more extensively. And it is more likely that they knew, what the faith of the apostles was on *this* subject, better than we do at this distance

of time. According to the following just remark, "were the primitive christians, (says a writer,) as likely to derive errors from the apostles, as the Protestants from the Popish church, out of which they came? Surely not.

Origen, (who was born at Alexandria in the year 185, and died 254,) was considered the greatest and most learned divine of his age.*— He was a believer in and advocated the doctrine of the restoration of all intelligent beings to holiness and happiness. It is also a notorious fact, that superstition, error and darkness had in a great measure obscured the light of the gospel so early as his time. Dr. Mosheim in his history of the third cenrury, says, "many recommended the study of philosophy, and an acquaintance with the Greek and Roman literature; while others maintained, that those were pernicious to the interest of genuine christianity, and the progress of true piety. The cause of letters and philosophy revived however by degrees, and those who wished well to them gained ground more and more, till the superiority was maifestly decided in their favour. This victory was due to the influence and authority of Origen.— The fame of this philosopher increased daily among the cristians; and in proportion to his rising credit, his method of proposing and explaining the doctrines of christianity. gained authority, till it became *almost universal*." On which a writer makes the following remarks—

* Mosheim says of him, "that his virtues and his labours deserve the admiration of all ages; and his name will be transmitted with honour through the annals of time, as long as learning and genius shall be esteemed among men."

"From this quotation we learn, 1. That there was a warm contest between ignorance, bigotry, and superstition, on the one hand, and learning, science and philosophy on the other.

2. "That whenever ignorance, bigotry and superstition prevailed, the doctrine of Origen (which maintained the salvation of all men,) was surpressed, and so *vice versa*, whenever learning and science prevailed, the doctrine of Origen, or that of universal salvation was believed and advocated.

3. "That the doctrinc of Qrigen during this century so far prevailed as to *to become almost universal*, notwithstanding the corruptions which superstition and ignorance had began to introduce into the christian church.

Those circumstances will be further explained by another quotation from the samc author in his history of the sixth century.

"Though the credit of Origin and his system seemed to be expiring under the blows it had received froom the zeal of the orthodox," (in reality heterodox,) "and the repeated thunder of synods and councils, yet it was *very far from being sunk*. On the contrary, this great man and his doctrine were held by many, and especially by the monks, in the highest veneration, and cherished with a kind of enthusiasm, which became boundless and extravagant. In the west Bellator translated the works of Origen into the Latin language. In the provinces, and particularly in Syria, and Palestine, which were the principal seats of Origenism, the monks seconded by the several bishops, chiefly by Theadoreof *Cesarea* in Capadocia, defended the *truth* and

authority of the doctrine of Origen against all his adversaries with incredible vehemence.—The cause was at length brought before Justinian, (Emperor) who in a long and verbose edict addressed to Mennos, patriarch of Constantinople, passed a severe condemnation upon Origen and his doctrine, and ordered it to be entirely suppressed. The effect of this edict was more violent than durable; for soon after this time Origenism was not only revived in Palestine, but even recovered new vigor, and spread itself far and near. Hence many commotions were raised in the church, which however were determined by the Fifth General Council, assembled at Constantinople by Justinian A.D. 533 in which Origen and his followers, were again condemned."

"From this extract it is obvious, 1. That as Moshiem was himself a believer *in endless misery* and *opposed* to the doctrine of the Restoration, this circumstance accouuts for his denominating the opposers of Origen, orthodox.

2. "That as the darkness and superstition of popery began to prevail over the land, and gross darkness over the people, the thunders of Synods and councils began to be leveled against Origen and his doctrine.

3. "That notwithstanding the thunders of of synods and councils and the endeavours to suppress the reading of the scriptures, the light of the gospel and the doctrine of Origen, yet his doctrine prevailed in no inconsiderable degree, even as late as the sixth century and had many zealous *advocates.*

4. "It was not until twice publicly and severely condemned and persecuted, that the doctrine

and followers of Origen could be made to yield to the domiueering tyrrany of unrestrained obligarchy.

5. "It was for the interest of popery to surpress the reading of the Scriptures, and the doctrine of the restoration, that by keeping the people in ignorance and denouncing *endless damnation* on all that did not bow to them, they might the more easily maintain their authority over them.

From the period in which popery prevailed so extensively and finally enveloped almost the whole christian (anti-christian) world in the shades of moral darkness and superstition, we hear but little of the doctrine of universal salvation, till the time of the reformation," or when the church, or popery began to lose its power, and people began again to think for themselves, then a little light began again to appear concerning the restoration," although many that came out from the mother of harlots, brought her false and horrid doctrine of endless misery with them.

The following extract from Mosheim's history of the Lutheran church at the time of the Reformation, which took place in the 16th century, is worthy of particular consideration.

"Towards the conclusion of this century, a new controversy was set on foot at Wettemberg, by Samuel Huber, a native of Switzerland, and professor of divinity in that university. The calvinistic doctrines of absolute predestination, and unconditional decrees, was extremely offensive to this adventurous doctor, and even excited his warmest indignation. Accordingly he affirmed and taught publicly, that *all mankind* were elect-

ed from eternity by the Supreme Being to everlasting salvation," (exactly right,) "and accused his colleagues in particular, and the brethren divines in general of a propensity to the doctrine of Calvin, on account of their asserting that the divine election was confined to those whose faith foreseen by an Omnicient God rendered them the proper objects of his redeeming mercy. The opinion of Huber, as is now acknowledged by many learned men, differed more in words than in reality from the Lutheran church; for he did no more than explain in a new method, and with a different turn of phrase, what that church had always taught concerning the unlimited extent of the love of God, as embracing the whole human race, and excluding none by an *absolute* decree from everlasting salvation. However, as a disagreeable experience and repeated examples had abundantly shown, that new methods of explaining or proving, even received doctrines, were as much adapted to excite divisions or contests as the introduction of new errors. Huber was exhorted to the ancient method of proposing the doctrine of *election*, and instead of his own peculiar forms of expression, to make use of those that were received and authorised by the church. This compliance, nevertheless, he refused to submit to, alleging it was contrary to the dictates of his conscience, while his patrons and disciples, in many places, gave several indications of a turbulent seditious zeal for his cause. These considerations engaged the magistrates of Wittemberg to *depose him from his office, and to send him into banishment.*" It was in short because he would not be silent, in

preaching the doctrine of the salvation of all men.

A judicious writer truly remarks on the last quotation, 1. „That as Lutherans and Calvinists were once papists it was perfectly natural for them, when they broke the chain of papal dominion over them, and came out from the mother church, to bring away with them *some of the erroneous doctrines* of popery; for it is worthy of observation that Luther did not *at once* break fellowship with the church of Rome, nor renounce at *one time*, all of her doctrines that he *finally* renounced; but gave up one after another of her doctrines, till, at last he settled down in the doctrine which now bears his name." " Among the *erroneous* doctrines of the church of Rome retained by the reformers, that of *endless misery* may be considered the most distinguished and the most pernicious.

2. " As soon as the reformers had enjoyed a little respite from the tyrrany of Rome, and began to let reason have her full scope*, a learned and distinguished divine comes forward and boldly exposes the unreasonable and unmerciful doctrine of reprobation and endless misery, and advocates universal salvation.

3. " The Lutherans retained so much of papal *infalibility* and *persecution*, as to dictate to Dr. Huber to remain right in their tracks, and preach their doctrine; and when they found he was

* No, no, they did not let reason have her full scope, nor do they yet. When reason is allowed to have her full scope or sway, she will teach people that many things which are still believed to be sacred truth, are nonsense. Poor reason—the greatest gift that ever God gave to man, has always been persecuted and suppressed, principally by priests and ecclesiastical rulers, because they knew it was not to their interest.

not to be intimidated by their threats, but was bold, zealous, and conscientious; and his patrons and disciples equally so, and increasing in numbers, they accuse them of "a turbulent and siditious zeal for his cause," though it is more than probable it was nothing else but their zealous and conscientious defence of the truth. The historian who informs us of it being a Lutheran, and opposed to the doctrine of Huber; and by the power of the secular arm, and civil authority, which were on the side of the Lutherans, *dispose him from his office*, and *send him into banishment.* And many in this day who are opposed to this doctrine, and possessing the same spirit of his opposers, will say, they served him right.

"To conclude, we observe, that it appears more than probable to us, that had Huber, who was so zealous and conscientious as to suffer deposition from his office, and banishment, rather than renounce his opinions, which was formed from the scriptures, been permitted to preach his sentiments unmolested, and no arbitrary power had interfered against him, his opinions would have prevailed nniversally among protestants in a short time, (but it seems that the day was not come,) and the doctrine of eternal misery would have been entirely exploded: Yea, had that been the case, it would have been difficult to find *one* of the present day, who would advocate so unreasonable a doctrine as endless misery. And if this had not continued to have been the popular doctrine, it would now not only appear *unreasonable*, but would have been thought to border on blasphemy, to assert that the kind Parent

of the universe, the unchangable Benefactor of our lives, had created myriads of intelligent beings susceptible of *happiness, on purpose to damn them* to all eternity,* and would have been ten times more unpopular at the present day, than ever the doctrine of the universal restoration has been !!" (Yea, he would have been considered a monster, as I have said before, who would assert that a merciful God would damn, and burn a creature in fire and brimstone forever; I think it probable that he would have been hooted out of society.) "Hence we say that the glorious and blessed doctrine which is now so rapidly prevailing in our county, (and in Europe also,) is the doctrine of Christ and his apostles, and of the primitive Christians, and has been believed by many individuals in every age since, and would have prevailed universally throughout Christendom, (as it will now soon, for the time has come,) had it not been for the darkness, and superstition, and tyranny of popery, and the interference of the secular arm, and civil authority to prevent it." Mosheim, Vol. 4, pp. 342, 343.

Another writer remarks thus, "It is true that when the Church of Rome rose to supreme power, the Popes and councils endeavoured to extirpate the merciful doctorts, (as those who believed the general restoration were called,) and their adherants, but it was not until near the close of the seventh century, that they were able to silence the witnesses for this truth. This, then, lay hid until the reformation, when it began a little to revive, and hath gradually increased ever since."

*I have shown before that fore-knowledge is the same.

"Several great authors have written upon it, many hundreds, and even thousands have believed it. "And as," says Winchester, "there are many ministers believe it as firmly as I do, but do not choose to confess, or preach it, for certain reasons." I will here just state what were the principal reasons.

I well recollect reading some years ago, a number of letters from ministers of different denominations, written to Winchester, in which they acknowledge, that they believed the doctrine he preached, or that they did not believe in everlasting punishment. But they were so circumstanced, that they had no other way to live. And if they were to preach it, they had no expectation that they would be able to convince their hearers. And some thought as the ancient Pagans did, and as many among us do still, that it is necessary to hold up eternal punishment, to keep people in fear to do evil. But to leave this digression and proceed.

Shortly after Dr. Huber was banished from preaching, that Christ was the Saviour of all men, there arose in England, one Richard Copin, who publicly, by writing and preaching, advocated the same doctrine, and was much persecuted for his testimony; and for which he was several times summoned before different courts for trial. I will just give the following, which was delivered by him at Worcester assize, before Lord Chief Justice Baron Wilde, in defence of the charge in the indictment against him, which was, "that all men should be saved, and that there was no hell but what was in man."

After many accusations brought against him, by means of several priests, the Judge gave him liberty to speak for himself; when he proceeded thus:

"God hath declared in the scriptures, both by the mouth of the prophets and apostles, the salvation of all men, without respect of persons. He will have all men to be saved. And doth God will and direct the salvation of all men? Then we may say, Lord, who hath resisted thy will, or what power can resist it? Not the feeble effort of man, surely. Our daily prayer unto him hath been, 'Let thy will be done.' And Paul saith, 'that by one man came death, and condemnation came upon all men; so by Christ, came life and salvation to all, else Christ were not sufficient to save all that were lost by Adam, and to bring back again, all that were driven away.' And it is no where said, that all men shall never be saved, and come to the knowledge of the truth; but it is said, that *in due time all men shall be saved.* And Paul was sent to preach the gospel to all men. And he saith, 'that God hath concluded them under all sin and unbelief, that he might have mercy upon all."

"And now if any man sin, he hath an advocate with the Father, Jesus Christ the righteous, not only for our sins, or the sins of a few, but also for the sins of the whole world; and hath made full satisfaction for all, paid the debt of all, yea, of all men past, present, and to come. And that damnation to any creature is no longer; but for that time, they believe not this to be done; as by experience I can testify, for he that believeth not, *and liveth* in sin, is condemned already; and a

man may be an unbeliever, one day, and a believer another, or soon after; and that which all men are to be saved from, and in due time shall be made manifest to them, is death and hell, sin and condemnation, all which shall be cast into the lake of fire, there to be ended, that no more shall rise up in judgment against them; and God will not lose any thing that is of himself, but the son of perdition, that damnable state of unbelief and sin, together with all that is of the creature, is found out by the creatures, to wit, his own inventions in that state of sin and death, for God made man upright, just, and good; and I dare not say, that any creatures which God made, for his own glory and their happiness, shall go to a local hell, or any hell to be tormented after he has passed out of this visible being. And is it right that I should be halled from one assize to another, and suffer as I have done, for simply believing what I have stated. For believing that God *is good to us all*, and *that his tender mercies are over all his works*, which every man must wish to be true. If it is an error, it is certainly a very harmless, merciful one."

The Judge discharged him, much, he says to the mortification of the priests, who were envious against him, and continually misrepresented his doctrine, and charged him with many things of which he was innocent.

This is not at all unlikely, for we know that they are continually misrepresenting the doctrine in the present day.

The German Baptists, many of them, even before the reformation, believed and preached the doctrine of the restoration.

The people called Tunkers, in America, descended from the German Baptists, hold it. The Mononites, a large sect in Holland, have long held it; and all these sects are the most exemplary in their conduct, of any other in the world. Winchester, in showing that the doctrine does not lead to licentiousness, instances the Tunkers in Pennsylvania, and says, "Such Christians I have never seen as they are; so averse are they, to all sin, and to many things that other Christians esteem lawful, that they not only refuse to swear, go to war, &c. but are so afraid of doing any thing contrary to the commands of Christ, that no temptation would prevail upon them even to sue any person at law, for either name, character, estate, or any debt, be it ever so just. They are industrious, sober, temperate, kind, charitable people; envying not the great, nor despising the mean. They read much; they sing and pray much; they are constant atendants upon the worship of God; their dwelling houses are all houses of prayer; they walk in the commandments and ordinances of the Lord, blameless, both in public and private; no noise or rudeness; shameless mirth, loud vain laughter, is heard within their doors; the law of kindness is in their mouths; no sourness or moroseness, disgraces their religion. And whatsoever they believe their Saviour commands, they practice, without enquiring or regarding what others do. And Morgan Edwards in his history of the Baptists in Pennsylvania, speaking of these people, he says, "general redemption they certainly hold, and, withal, general salvation; which tenets, *though* wrong, are consistent" with what? If

with the scriptures, how is it wrong? It is probable that he means consistent with the love and mercy of God. "In a word, they are meek and pious christians; and have justly acquired the character of *The harmless Tunkers.*" And he told Winchester, that "God always will have a visible people on earth; and these are his people at present, above any other in the world." These people are a credit to Universalism, and I wish with all my heart, that all who profess it, were the same, which would go farther to convince people of its truth, than all that can be written or preached; for conduct speaks louder than words.

I shall now proceed to name a number of the most learned and celebrated men and authors, of the latter part of the 17th and of the 18th century, who believed and advocated the doctrine of the final restoration of all souls to a state of happiness; and they are as worthy a body of witnesses, as ever appeared in support of any doctrine, since the apostolic age.*

Dr. Rust, Bishop of Dromore, in Ireland, in the latter end of the 17th century, published a treatise concerning Origen, and the chief of his opinions, in which he favous the universal doctrine, which Origen held.

Jeremiah White, chaplain to Cromwell, wrote a book, entitled, "The Restoration of all things." (he died 1707.)

* We do not quote those authorities, as proof of the truth of the doctrine; but to expose the ignorance of those, particularly of preachers who are in the practice of asserting from the pulpit, that it is a new doctrine; never been believed or heard of till of late, or within 40 or 50 years. Such ignoramuses are not fit persons to stand in a pulpit. They had better be at the plough. I have thought that some of them cannot be so ignorant, as to make such bare faced unfounded assertions; but it is the most charitable, to impute it to their ignorance.

Chevalier Ramsay, in his elaborate work of the Philosophical principles of Natural and Revealed Religion, advocates the final restoration of all men to a state of happinss.

Archbishop Tillotson, in one of his sermons, treats on the doctrine of eternal punishment. He says, that it is not eternal, but of limited duration.

Dr. Burnet, in his book on the state of the dead, opposes the eternity of hell torments.

Dr. Cheyne, a celebrated medical writer, says, in his Medical, Moral, and Philosophical Discourses, p. 30, that "it is the greatest absurdity and contradiction to suppose, that an infinitely wise and beneficent Being, would make intelligent creatures, knowing they would be miserable forever. He must have had just, good, and kind reasons, for their suffering in this life. They will all at last be set free, made happy and perfected, and confirmed, in a state of perfection, and happiness forever. Omnipotence surely can, and infinite goodness, no doubt, will do all this."

Dr. Johnson, author of the English Dictionary, and other works, was a believer in the restoration of all men to a state of happiness. In a work on benevolence, he says, "*Far and wide* as the vast range of creation and existence of intelligent creatures, so is the *divine benevolence* extended, and both in the trials here, and final retribution of all his rational and moral productions. The Lord is good to all, and his tender mercies are over all his works."

The celebrated *Milton*, *Pope*, and the great philanthropist *Howard*, disbelieved the eternity of hell torments: Particularly the latter. There

never was a real philanthropist that ever did believe it. Their benevolent feelings will not admit of such misery. See note p. 116.

David Hartley, in his Observations on Man, his Frame, his Duty, and his Expectation.

The conclusion of this great and excellent work is so good, I cannot pass on without quoting it. It is worth the attention of every sincere universalist in particular.

It is as follows: "I have now gone through with my observations on the frame, duty, and expectations of man, finishing them with the doctrine of ultimate *unlimited* happiness to all. This doctrine, ought at once to dispel all gloominess, anxiety, and sorrow from our hearts, and raise them to the highest pitch of love, adoration and gratitude towards God, our most bountiful Creator, and merciful Father, and the inexhaustible source of happiness and perfection. (To those who really and sincerely believe the doctrine, it will have this, and the following effect.) Here self interest, benevolence, and piety, all concur to move and exalt our affections.

"How happy in himself, how benevolent to others, and how thankful to God, ought that man to be, who believes both himself and others born to an infinite expectation. Since God has bid us rejoice, what can make us sorrowful? Since he has created us for happiness, what misery can we fear? (None at all, because he promised in the beginning, that evil shall be destroyed, and all people shall be blessed.) If we be really intended for ultimate and unlimited happines, it is no matter to a truly resigned person, when or where, or how. Nay, could any of us fully con-

ceive, and be duly influenced by this glorious expectation; this infinite balance in our favour; it would be sufficient to deprive all present evils of their sting and bitterness. It would be a sufficient answer to all our difficulties and anxieties from folly, vice and misery, which we experience in ourselves, and see in others; to say that they will end in unbounded knowledge, virtue, and happiness; and that the progress of every individual, in his passage through an eternal life, is from imperfect to perfect, particular to general, less to greater, finite to infinite, and from the creature to the Creator." This good writer died 1757.

Dr. Sherlock, Bishop of London, cotemporary with the last, in a work of his, called, The use of Prophecy, opposes the doctrine of everlasting punishment. In page 284, he makes the following very reasonable and just observations, and well worthy of notice. He says, "whoever views mankind in their present state, into which they came by no voluntary act of their own, but were placed in it by him who is their maker, and will be their judge; subject to ignorance and superstition, by a kind of necessity of birth and education; surrounded with many natural infirmities and passions, arising from no crime of which they are conscious; and at the same time consider the benignity of the divine nature, and the love of God towards his creatures, of which the affection of natural parents is but a faint resemblance, will easily see that the condition of man pleads strongly for mercy; that nature with unutterable groans, calls for help and deliverance for her *children;* and that there is great reason to ex-

pect from the goodness of God, that he will not be deaf to their cries. And in page 291, he says, "Were it not for a just expectation, from the promises of God, that all the miseries and confusions in the world should finally end to the glory of God, and the happiness of his creatures, it would have been far greater mercy to have put an end to two wretched lives, than to continue them for the propagation of wickedness and misery,* only to a thousand generations. Nor can it be thought that God would have suffered the world to be filled with weak miserable creatures, had he not continued them for objects of his mercy." It would be well for those who oppose this doctrine, to seriously consider this extract from bishop Sherlock.

William Whiston, a celebrated English clergyman, and author, published a work entitled "Hell torments considered:" in which he opposes the common belief of future punishment.

White in his restoration of all things, though he believed the truth of it, yet he thinks it should be kept a secret from the commonalty, who he says, are not capable of receiving it." And also Dr. *Burnet* after having largely and with a good deal of learning and judgment opposed the common notion of the eternity of hell torments, adds upon the whole, that "if any one should translate into the vulgar language what he had written," (in Latin,) "he should think it was done with a very bad mind and a sinister view."

And even *Origin* says, speaking of that text of being "saved so as by fire," (1 Cor. iii. 15.)

* This is just what I have said in page 88.

"That the apostle would have this text accounted as a mystery, so as that the perfect and faithful ones may keep its secret sense among themselves, and not ordinarily divulge it to the imperfect, and less capable of receiving it."

But *Whiston* strongly opposes this heathenish notion. "We have no warrant," says he, (in his work "Hell torments considered," p. 138.) "to impose upon Christians, or upon mankind in matters of religion, or to disguise our religion; to use frauds, of either priest-craft or lay-craft: but ought to lay the duties, and the promises, and the threatenings of the gospel, plainly and sincerely before all men, without any arts or tricks, whatsoever. During times of gross ignorance, such as in general, were the several ages, from the 5th to the 16th century, there were many pious or impious frauds, with false doctrines in abundance, (he might have said to the present century,) among the rest this *absurd doctrine of eternal punishment was universally believed.** But few then perceived either this or any other to be false, but the case is quite otherwise now: a curiosity greatly prevails of examining every thing, in order to discover false doctrines, and impositions therein, which makes it necessary for all good men, especially for clergymen, to discard all pious frauds and to preach the na-

* Now here was ten or eleven hundred years, priests and people were about as wicked as in any age of the world, darkness had truly covered the earth, and gross darkness the minds of the people. (Isaiah lx. 2.) And all the time eternal punishment was believed and preached. It appears that the more damnation, hell and eternal punishment people hear, the worse they are. Though they may assent to it, it is so unnatural, and contrary to every thing they see in creation, that they in their hearts do not really believe it. And there is no doubt, but that it has a tendency to harden the heart, and make people cruel, and insensible to good impressions. I think *we have sufficient* proof of it.

ked truth in all things. The scriptures do not teach us to talk deceitful for God, (Job xiii. 7.) nor to *tell lies to promote God's glory*, or *to do evil that good may come.* St. *Clement*, assures us, "that it was not lawful for him to lie; nor ought he to deceive men, whether an unbeliever be thereby saved or not." &c. And in another place, says *Whiston*, "such as do not give themselves leave to think and *examine for themselves*, may both believe and preach up, and defend the proper eternity of hell torments. But if we come to such great and good men as archbishop Tillotson, (Vol. 1. Sermon 86.) and Dr. Whitby, who have both ventured to treat on that eternity, and this without either of them, or even Dr. *Burnet* himself, having made a thorough examination, into the foundation it stands upon, we shall find that archbishop Tillotson was so fully sensible of its absurdity, that he chose rather to give up the veracity of God in his *threatenings*, than to defend this eternity; and Dr. Whitby, who has been so *hardy* as to defend it, is forced entirely to gvie up his *justice** in such punishment: while the much greater part of divines generally avoid treating directly upon so disagreeable and dangerous a subject." They cannot believe in the eternity of it, it appears to them too cruel, and so they say little or nothing about it.

Then, he observes, that "did they believe that men would be punished according to the demerit of their crimes and for their good, then divines would find no more difficulty in treating upon

* What straits and perplexities some learned and sincere men have been driven into, by not rightly understanding a few highly figurative texts of scripture, one has to give up the veracity of God rather than believe and another *his justice* and mercy, and still defends it!!

this, than any other point of doctrine. If indeed," says he, "the common doctrine were certainly true, the justice of God must evitably be given up, and much more his *mercy*. For if this doctrine be true, he must delight in cruelty; And all his reasonable creatures that dare think must give themselves up to horror and despair." True, for according to this miserable uncomfortable doctrine, not a soul in this world can have any assurance of salvation, no one can know for certain that he is one of the elect. This must always be, as they are in doubts and fears.— "Such," says Whiston, "are the fatal consequences of this amazing doctrine, so very unjustly, *so very unjustly*, I say it again, fathered upon our holy religion." And he declares "that the common opinion, concerning future torments, if it were for certain a part of Christianity, it would be a more insuperable objection to it, than any, or all the present objections of unbelievers."— True, the deists hate the doctrine, they have a better opinion of the deity, than that he would make creatures to be eternally miserable.

Evans, in his "Sketch of the different denominations," states that Dr. Newton, and Stonehouse, two celebrated cotemporary writers, advocated the doctrine of the restoration.

The next I shall notice is Dr. *Paley*, a learned and extensive writer, a divine and philosopher. In his work on Divine Benevolence, he supports the same doctrine, from which work I made an extract before, page 14, 15. to which extract I here add the following, from the same work: "We conclude that God wills and wishes the *happiness* of his creatures. And this conclusion

being once established, we are at liberty to go on with this rule built upon it, namely, that this method of coming at the will of God, concerning any action, by the light of nature, is to enquire into the tendency of that action to promote or diminish the general good."

R Wright, a well known character, wrote a tract called "The Eternity of Hell Torments, Indefensible," in reply to Dr. Ryland.

Browne, a clergyman of the church of England, has produced an ingenious essay on the same subject.

Almost all that I have named were clergymen of the church of England.* I have not read of any that have ever been disowned, or excommunicated from that church for believing or preaching this doctrine.

And also Dr. *Morgan*, a clergyman of the same church, for a number of years preached the same doctrine, and has published a book upon the subject; and yet remained in full and regular standing under his bishop.

Dr. *Steed*, a clergyman of the same church, was greatly admired as a preacher in most parts of England; in a sermon which he delivered in St, Paul's cathedral church in London, speaking

* They were all men of liberal sentiments, and wrote more or less against bigotry, superstition and persecution. The natural consequence of the doctrine of eternal misery. We are all brethren, say they, and all equally objects of God's mercy. Almost all the first characters of the church of England have been Universalists. The learned, or the well read will not deny this, for they know what I say is true. And the reason is, that there has been more freedom of thought allowed in that church, they have not been called to an account for every little deviation. The churchman dare think for himself and speak it too.

upon redemption, has these words; "Our Saviour laid down his life for the sins of the whole world, because that *as in Adam all died, so in Christ shall all be made alive.* The sphere of his benevolence extended backward to the beginning of the world, and reaches forward to the last man that will ever live. He became the Saviour of all ages, from the first birth of time to the last period; the Father of mankind, from the rising of the sun, to the going down of the same. The blessings of his coming into the world, are as extensive as the world and lasting as eternity." This sounds like as if he knew the mission of his Saviour, a Saviour and a king, "who goeth *forth conquering and to conquer, until all his enemies are subdued.*" Not like a king, who, after a long warfare, has to give up half, and more, of his dominions and subjects, to his enemy.

It has been already stated, (pp. 82, 83.) that the celebrated poet, Dr. Watts, before he died believed that all men would be saved, and I have made some extracts from his writings leading thereto. A writer, who has published a book on charity, "chiefly selected from the works of Dr. Watts," and who appears to have been well acquainted with him, says, that "as the Doctor advanced in life, and matured in knowledge and judgment, he altered his sentiments in some respects, (particularly concerning the doctrine of the Trinity, and future punishment,*) and extended

* It is not our design, (says this writer, in the preface to his work,) to prove or disapprove of Dr. Watts' sentiments, respecting the Trinity, &c. but merely to show with what seriourness, and impartiality, and humility, devotion, and laborious, indefatigable assiduity, he endeavoured to investi-

his charity, but this is not strange, when we consider his mind was naturally large and liberal, always inquisitive, and susceptible of rational conviction and improvement.

Many more might be cited who have disbelieved the doctrine of eternal punishment, but I have only noted those who are the most celebrated, or known in the christian and literary world.

In the year 1750, a book was written and published in the German language, by Paul Seigvoleck, entitled, "The Everlasting Gospel." He appears by his writings, to have been a humble, sincere man. He endeavours to show that salvation is not confined altogether to this short life; but that men may come to a sense of their loss, and be made holy and happy in the world to come. He, like almost all the others I have named, believed that the wicked will be subdued heareafter by suffering; but I think this is very doubtful. But it is no less than an infinitely more merciful doctrine than eternal punishment. One I can bear with, but with this I cannot have the least union or fellowship. Neither with those who believe it, if I did not impute it to ignorance or the prejudice of education. Near the close of his work, (page 144,) he well observes:

"That from the temporary gospel, as it is preached by those who do not know God as love, necessary follows, that, though all things are of Christ, and created by him, yet all things

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gate this difficult subject of the Trinity in particular. And also his candour and charity towards those who did not adopt his sentiments."

Dr. Watts says, he that hates his fellow-christian or fellow-creature, and rails against him, for difference in opinions, cannot be a christian himself."

are not unto and for him, but that Satan, according to the common faith, probably gets a thousand souls created by Christ, before one falls to Christ's share; and that God is daily, yea, every hour and minute," (according to the course of nature,) "producing intelligent creatures for Satan, and increasing his kingdom; and that the vast satanical empire is to endure so long as God and Christ live and reign in their petty kingdom: which to think would be abominable, and much more so to state, and teach as a principle of religion." It is certain, according to what they do preach and teach, Christ's kingdom comparatively will be very small.

Soon after the last, a more learned work on the same subject was published by Petitpierre, a French writer, and written in French, and afterwards translated into English, entitled "Thoughts on Divine Goodness." &c. To give my readers a specimen of this work, I will extract the following, which, I think, is so excellent it will not be unacceptable to those who have not read it, and even to those who have, it is worth reading more than once.

"But I must compare those luminous and exhilarating truths, with the gloomy and discomforting opinion I am combating. Alas! were the torments of the wicked of infinite duration, those sublime truths would not be such for the reprobate; it would *not* be true for them, *that the Lord would perfect that which concerneth him!* It would not be true for them, that *the mercy of the Lord endureth forever!* Nor would it be true, that *He doth not forsake the work of his hands!* Forsake, *did I say*, ah! shall I have the courage to follow

this dreadful system through all its revolting consequences? Happy were it for them did he forsake them, did he utterly abandon, and leave them a prey to death and the grave, where annihilation might swallow them up forever. No; his almighty power must be displayed in their resurrection, as it were, a second time, in giving them an immortal existence, to the end, that the fierce anger, the implacable terrors of the Lord, may be discharged upon them throughout eternity. And is this the *Father of mercies?* The Parent of the human race? No; it is the phantom of error. Gracious God! by what prodigy of blindness art thou thus misrepresented, in the midst of these very sinners for whom thou gavest thy Son, that he might perfect *that which concerneth them.*

"That the Supreme Being is perfectly good, is so capital and interesting a truth, that the whole of religion hangs upon it. When I am assured that goodness is the foundation, and happiness the end of all the ways of God, to myself and every creature; hope is the anchor of my soul, sure and stedfast; for though his ways should be in the deep, and his paths in the mighty waters; though I should experience every outward evil; no affliction shall shake my confidence, never will I dishonour, by a moment's distrust, a Being who has commanded me *to cast all my care upon him; because* he careth for me. But if I entertained any doubts on this subject, by the admission of any doctrine incompatible with it, alas! in losing this asurance, I have lost my all; and religion presents nothing to my mind but terror and desolation. The prospect of futurity fills

me with alarm, and immortality distracts me.*— The greatest of beings without perfect goodness, is no longer an object infinitely amiable to me; and together with the love of God must every pious sentiment expire. Should charity remain, because the native inmate of my being, alas! it would only aggravate and insure my misery. So true is it, that the whole of religion depends on the doctrine of the infinite goodness and mercy of God. And if religion is thus founded, it must follow of necessity, that every doctrine incompatible with goodness is false, absurd, and even pernicious and fatal to the last degree."

I could wish to extract more, but I must leave room for others to speak of the blessed doctrine.

The next that I should not omit to notice, is the one commonly called by almost all writers who mention him, "The pious" William Law, who for some years, was a celebrated preacher of the church of England, and then retired to private life, after writing numerous volumes on various religious subjects, he, a few years before he died, believed in Universal Salvation. Wesley had sometime before, told him that the sentiments he had advanced led to universal salvation, because Law had written so much about the love of God, and did not believe that he was a being of wrath and anger, and that he never had required another to pacify his wrath, and to make an atonement for the sins of men, by suffering therefor, in their stead, but that every sinner must suffer for his own sins, and that man, in order to be saved, must become

* *See Sourin, p* 108.

reconciled to God. And that the universal love of God, would finally draw and reconcile all souls unto him. And as all the waters separate from the ocean, in the rivers, brooks and rivulets, however meandering, or crooked, their course might be, will all finally return to the ocean, from whence it all originated, so will all souls return to God. And that God is so far from ever being angry with his creatures,* he says that "He is a Being of unwearied patience, a meekness that cannot be provoked, he is an ever-enduring mercifulness; he is unmixed goodness, impartial, universal love; his delight is in the communication of himself, his own happiness, to every thing according to its capacity. He does every thing that is good, righteous and lovely, for his own sake, because it is good, righteous and lovely," (from the same principle should every man be good, not from fear of hell,) "He is the good from which nothing but good cometh, and resisteth all evil only with goodness." (So should every man do.) Such language as this made Wesley say, that "this doctrine led to Universal Salvation." But is it not correct?

How much more lovely and beautiful representation of God is this, than that which is commonly given by those who believe him to be a Being of wrath, and damning his poor creatures forever. Now reader take notice, *If you desire to communicate every good to every creature* according to your ability; if you *love* and *practise every thing* that *is good, righteous and lovely;* (not from

* For if God was angry with his creatures for any thing they did after he made them, he must have been, previously eternally angry, before he made them, as he eternally foreknew what they would do.

a fear of punishment,) and resist no evil but *with goodness;* then you may *rest assured* that the *Spirit of God liveth, dwelleth, and governeth in you.*

"Ask what God is?" (says the same writer,) "His name and nature is love; he is the good, the perfection, the peace, the joy, the glory and blessing of every life. Ask what Christ is? He is the universal remedy of all evil; he is the destruction of all misery, sin, darknes, death, and hell. He is the resurrection and life of all fallen men." This is complete universal salvation.—And who can object to it? Omit the words concerning Christ, and even the deist will make no objections to it. It is the professed christians that will have the eternal existence of evil, a devil and a hell. The sensible deist will have it all annihilated. I think of the two they are most reasonable.

This good man, (William Law,) died 1761, aged 75. Immediately before his dissolution, rising up in his bed, he exclaimed, "I feel a fire of love within, which has burnt up every thing contrary to itself, and transferred every thing into its nature,"

He who drew the most public attention to the subject in the last century, was James Relly.—After having been 4 or 5 years a very popular preacher in connexion with Whitfield, and after having been much and long exercised in his mind, concerning the effect of the doctrine of partial or limited salvation, he became convinced that it was an error. He then began, about the year 1750 to preach universal salvation.

Most of those I have mentioned before, except Copan, page 145, were what we now call Res-

torationists. But it appears that Relly became convinced of the union of all the human family to God, in the person of Jesus Christ. And being thus persuaded, he preached what he called a finished salvation; that Christ had completed the work of man's salvation, and was the Saviour of men, in the fullest sense of the word, as called by the apostle Jude, "the common salvation." The relation aed unity of the first and second Adam unto God, the author and fountain of all things, was the foundation of those sentiments he continued to maintain during life: and there were many who believed and united with him. He issued several publications, the principal of them was, letters on universal salvation, and a work entitled, "Union," in which he endeavours to prove, that all mankind are united to God, by, or in Christ, &c.

Among the number who became convinced by Relly, of the truth of his doctrine, and that it was the same that God preached unto Abraham, was John Murray, who, at the time of his first hearing Relly, was a Calvinist. As Murray became the first and greatest preacher of universal salvation in America, I think I should give a more full account of him, than any other individual of the last or present century, and his thoughts of Relly and his doctrine, previous to his hearing of him, and how he became convinced, &c. I think it will be most acceptable to the reader, particularly to those who have not read his life, which was published shortly after his death, to give the account mostly in his own words.

The first time he speaks of Relly, he says, "Passing over Moorfields, one Sunday morning,

I saw a crowd of people collected under the shade of a large tree. I inquired of a passenger, what occasioned the assembling of such a multitude; I was informed that one of James Relly's preachers was disseminating his damnable doctrines, to the infatuated people! My soul kindled with indignation; and from the abundance of an heart flowing with religious zeal, I could not forbear exclaiming; merciful God! How is it that thou wilt suffer this demon thus to proceed? Are not mankind naturally bad enough, but must these wretches be suffered to give publicity to tenets so pernicious, so distructive? Thus in the name of God doing the work of the devil. At this time I would have considered myself highly favoured, to have been an instrument in the hand of God, for taking the life of a man whom I had never heard, nor ever seen; and in destroying him, I should have not doubted, but that I had rendered essential service both to the Creator and the created." Then he goes on to tell truly, with all his great profession, what little religion he had, and that his boasted love, (like many of the present day,) extended to none but those of his own profession, which is the very nature and effect of the limitarian doctrine.

Some time afterwards, (probably 3 or 4 years,) he says, "I had heard much of Mr. Relly; he was a conscientious and zealous preacher in the city of London. He had through many revolving years continued faithful to the ministry committed to him; and he was the theme of every religious sect. But he now appeared as he was represented to me, highly erroneous; and my *indignation* against him, as has already been seen,

was very strong. I had been frequently solicited to hear him, merely that I might be an ear witness of what was termed his blasphemies; but I arrogantly said, I would not be a murderer of time. Thus I passed on for a number of years, hearing all manner of evil said of Mr. Relly, and believing all I heard, (as many do of universalist preachers and writers of the present time,) while every day augmented the inveterate hatred which I bore theman and his adherents.

When a brother or sister, belonging to the same society that I did, was, by this deceiver, drawn from the paths of rectitude, I was angry; and I was ready to say, the secular arm ought to interpose to prevent the perdition of souls.

I recollect one instance in particular. A young lady of irreproachable life, remarkable for piety, and highly respected by the tabernacle congregation and church of which I was a devout member, became ensnared, to my great astonishment, she had been induced to hear, and having heard, she had embraced the pernicious errors of this detestable babbler; she was become a firm and unwavering believer of universal redemption! Horrible! most horrible! So high an opinion was entertained of my talents, and such was my standing in Mr. Whitfield's church, that I was deemed adequate to reclaim this poor wanderer, and I was strongly urged to the pursuit. The poor, deluded young woman was abundantly worthy of our most arduous efforts. *He that converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.* Thus I thought, thus I said, and swelled with a high idea of my own importance.

I went accompanied with three of my christian brethren, to see, to converse with, and if need were, to admonish this simple, weak, but, as we had before believed, meritorious female. Finally persuaded that I could easily convince her of her errors, I entertained no doubt respecting the result of my undertaking. The young lady received us with much kindness and condescension, while, as I glanced my eyes on her fine countenance, mingled pity and contempt grew in my bosom. After the first ceremonies, we sat for some time silent; at length I drew up a heavy sigh, and uttered a pathetic sentiment, relative to the deplorable condition of those who live and die in unbelief; and I concluded a violent declamation, by pronouncing with *much earnestness*, *He that believeth not shall be damned.*"

"And pray, sir," said the young lady, very pleasantly, "what is the unbeliever damned for not believing?"

What is he dammed for not believing?

Why he *is* damned for not believing.

"But my dear sir, I asked, what was that which he did not believe, for which he was damned?"

Why, for not believing in Jesus Christ, to be sure.

"Do you mean to say, that unbelievers are damned for not believing there was such a person as Jesus Christ?"

No, I do not; a man may believe there was such a person, and yet be damned.

"What then must he believe, in order to avoid damnation?"

Why he must believe that Christ is a complete *Saviour.*

"Well, suppose he were to believe that Christ was the complete Saviour of others, would this belief save him?"

No, he must believe that Christ is *his* complete Saviour; every individual must believe for *himself*, that Jesus Christ is his complete Saviour.

"Why, sir, is Jesus Christ the Saviour of any unbelievers?"

No, madam.

"Why, then, should any unbeliever believe that Jesus Christ is his Saviour, *if he* be not his Saviour?"

I say he is not the Saviour of any one, until he believes.

"Then, if Jesus be not the Saviour of the *unbeliever*, until he *believes*, the unbeliever is called upon to believe a lie. It appears to me, that Jesus is the complete Saviour of *unbelievers;* and that unbelievers are called upon to believe this truth; and that by *believing, they are saved, in their own apprehension; saved from all those dreadful fears* which are consequent upon a state of conscious condemnation."

No, you are dreadfully, I trust not fatally, misled. Jesus never was, nor never will be, the Saviour of any unbeliever.

"Do you think that Jesus is your Saviour?"

I hope he is.

"Were you *always* a believer?"

No, madam.

"Then you were once an unbeliever; that is, you once believed, that Jesus was not your Saviour. Now, as you say, he never *was*, nor never will be, the Saviour of any unbeliever; as you

were once an *unbeliever*, he never can be your Saviour?"

He never was my Saviour till I believed.

"Did he never die for you till you believed?"

"Here I was extremely embarrassed, and wished myself out of her habitation; I sighed bitterly, expressed my deep commiseration for those deluded souls, who had nothing but head knowledge; drew out my watch, discovered it was late, and observed it was time to take leave.

"I was extremely mortified; the young lady observed my confusion, was but too generous to pursue her triumph. I arose to depart; the company arose; she urged us to tarry; addressed each of us in the language of kindness. Her countenance seemed to wear a resemblance of the heaven she contemplated; it was stamped by benignity, and when we bid her adieu, she gave us her good wishes. I suspected that my religious brethren saw she had the advantage of me, and I *felt* that what she had said was unanswerable. My pride was hurt, and I was determined to ascertain what my associates thought of the conversation. Poor soul, said I, she is far gone in error. "True," said they, "but she is, notwithstanding, a very sensible woman." Ay, ay, thought I, they have assuredly discovered that she has proved too mighty for me. Yes, said I, she has a great deal of head knowledge; but yet she may be a lost, damned soul. I hope not, said one of my friends; she is a very good woman. I saw with extreme regret, that the result of this visit depreciated me in the opinion of my companions. But I could only censure and condemn, *solemnly* observing, it was better not to converse

with any of those apostates, and not to associate with them upon any occasion. From this time I carefully avoided every Universalist, and much did I hate them. My ear was open to the public calumniator, to the secret whisperer, and I gave credit to every scandalous report, however improbable. My informers were *good people.*— I had no doubt of their veracity. I believed it would be difficult to paint Relly, and his connexions in colours too black. How severely has the *law* of retaliation been exercised in the stabs which have been aimed at my reputation! Relly was described as a man black with crimes; an atrocious offender, both in principle and practice. He had, it was said, abused and deserted an amiable wife; and, it was added, that he retained in his house an abandoned woman; and that he not only thus conducted himself, but publicly taught his hearers to dare the laws of their country and their God. Hence, said my informers, the dissipated and unprincipled of every class, flock to his church; his congregation is astonishingly large, the carriages of the great block up the street, in which his meeting house stands, and he is the idol of the voluptuous of every description. All this, and much more was said, and industriously propagated in every religious circle. Denominations at variance with each other, most cordially agreed in thus thinking, and thus speaking of Relly, of his principles, of his preaching, and of his practice. I confess I felt a strong inclination to see, and hear this monster, once at least; but the risk was dreadful! I could not gather courage to hazard the stedfastness of my faith; and for sev-

eral years I persevered in my resolution, on no consideration to criminate my ear by the sound of his voice. At length, however, I was prevailed upon to enter his church; but I detested the sight of him, and my mind, prejudiced by the reports to which I had listened respecting him, was too completely filled with a recollection of his fancied atrocities, to permit a candid attention to the subject, or his mode of investigation. I wondered much at his impudence, in daring to speak in the name of God; and I felt assured that he was treasuring up unto himself wrath against the day of wrath. I looked upon his deluded audience with alternate pity and contempt, and I thanked God that I was not one of them. I rejoiced when I escaped from the house, and, as I passed home, I exclaimed, almost audibly, Why, O my God, was I not left in this deplorable, damnable state? Given up, like this poor, unfortunate people, to believe a lie to the utter perversion of my soul? And I was thus furnished with another proof of my election, in consequence of my not being deceived by this detestable deceiver; and, of course, my consolation was great." I hope the reader will learn from this account the injurious and awful effects of prejudice, how it blinds the eyes, stupifies the senses, and hardens the heart, to the reception of every thing good. And we may see what little dependence we can place on slanderous reports, and even when reported by men of character; but if by men of good character, they cannot be good men, for a good man or woman will not *carry about with them such filth*, but had *rather* mind what the apostle says, to "speak

evil of no man, to be no brawlers, but gentle, showing all meekness and kindness unto all." Tit. iii. 2. And they remember what the wise man says, "he that uttereth slander is a fool."—But I must return to my subject.

Murray next gives an account of a society that was framed for the purpose of elucidating difficult passages of scripture, and to this he was a constant attendant. "It was," says he, "on the close of one of those meetings, that the president, Mr. Mason, took me by the hand, and requested me to sit down with him, and then said, you cannot but have seen that I have long distinguished you in this society; that I have been pleased with your observations, &c. My object, said he, in seeking to converse with you in private, is to request you would take home with you a pamphlet I have written against Relly's Union. I have long wondered that some able servant of our Master has not taken up this subject. But as my superiors are silent, I have been urged by a sense of duty to make a stand, and I have done all in my power, to prevent the pernicious tendency of this soul-destroying book.

Although at this time, I had not seen Relly's Union, yet my heart rejoiced, that Mason had undertaken to write against it.

"All I request of you," said Mr. Mason, "is to take this manuscript home with you, and keep it till our next meeting. Meet me in the vestry, a little before the usual time. Read it, I intreat you, carefully, and favour me with your unbiassed sentiments.

"I took the manuscript home, perused it carefully, and with satisfaction, till I came to a pas-

sage at which I was constrained to pause—sorrowfully to pause. Mr. Relly had said, speaking of the record that God gave of his Son: '*This life is in his Son, and he that believeth not this record, maketh God a liar*,' from whence, inferred Mr. Relly, it is plain, that God hath given this eternal life in the Son to *unbelievers*, as fully as to *believers*, else the *unbeliever* could not, by his unbelief, make God a liar. 'This,' said Mason, *punning upon the author's name*, 'is just as clear, as that this writer is an Irish bishop.

"I was grieved to observe, that Mason could say no more upon a subject so momentous; nor could I forbear allowing more than I wished to allow, to the reasoning of Mr. Relly. Most devoutly did I lament, that the advantage in argument did not rest with my much admired friend, Mason; and I was especially desirous, that this argument should have been completely confuted. I was positive, that God never gave eternal life to any unbeliever; and yet I was perplexed to decide how, if God had *not given life to unbelievers*, they could possibly make God a liar *by believing he had not*. My mind was incessantly exercised, and greatly embarrassed upon this question. What is it to make any one a lair, but to deny the truth of what he has said? But if God had no where said, he had given life to unbelievers, how could the *unbeliever make God a liar?* The stronger this argument seemed in favour of the grace and love of God, the more distressed and unhappy I became; and most earnestly did I wish that Mason's pamphlet might contain something that was more rational, more *scriptural* than *a mere pun*; that he might be able

to adduce proof positive, that the gift of God, which is everlasting life, was never *given to any but believers.**

"At the appointed time, I met Mason in the vestry. 'Well, sir, I presume you have read my manuscript?' 'I have, sir; and I have read it repeatedly.' 'Well, sir, speak freely; is there any thing in the manuscript which you dislike?' 'Why, sir, as you are so good as to indulge me with the liberty of speaking, I will venture to point out one passage, which appears to me to be not sufficiently clear. Pardon me, sir, but surely *argument upon religious subjects*, is preferable to *ridicule*, to *punning upon the name of an author*.' 'And where, pray, is this objectionable paragraph to which you advert?' 'I point-

* We see the inconsistency of the man. He desires Murray to speak his mind freely, then is offended for his so doing. But more inconsistent in another respect. This is the Mason who is the author of a book much in use, called "Mason's Spiritual Treasury." Now, reader, notice the following extract from that book:—He says precisely that which he had wrote against in Relly's book. "This is the record," he says, "that God had given to us eternal life, and this life is in his Son; he that hath the Son, hath life." On which he observes, "Sovereign love permits man to fall; guilt fills the wretched pair with dread, and cuts off all hope in God. Hence our first parents fled from the presence of the Lord, and hid themselves. Sovereign love interposed, and the poor guilty partners in wo, were called before their highly offended, justly provoked Lord." (Where do you find this offended and provoked? In the account that we read in the book of Genesis, there is not the least intimation of his being offended or provoked. There is nothing different from the language of love and kindness.) "Was it to behold him clothed with *vengeance?* To hear the sentence of their eternal doom to *destruction?* No. Instead of eternal death, everlasting life. Instead of a hell of misery, a heaven of happiness to their trembling hearts.

"Fallen man came not to meet God to sue for pardon, but fled his presence. But the Lord followed sinful man with love; not to propose terms of accommodation, of conditions of peace, but to proclaim the joyful news of eternal life as the free gift of free favor unmerited grace, *unconditional* mercy, (take notice, reader, UNCONDITIONAL,) in and by the seed of the woman, Jesus Christ hath life, eternal life which is given us. This life is in the Son, therefore can *never be lost* nor forfeited. *Our life is hid with Christ in God. Because I live*, saith the Head, ye, my mem-

ed it out but, on looking on his face, I observed his countenance fallen, it was no longer toward me. He questioned my judgment, and never afterwards honoured me by his attention. However, I still believed Mason right and Relly wrong; for if Relly was right, the conclusion was unavoidable, all men must finally be saved. But this was out of the question, utterly impossible; all religious denominations agreed to condemn this as heresy, to consider it an abominable doctrine, and whatever every religious denomination united to condemn, must be false. Thus, although I lost the favour of Mason, and he published his book just as it stood when submitted to my perusal. Yet I wished success to his book, and destruction to the author, against whom it was written.

Sometime after, Murry with his wife went to visit a relative, and looking over a number of books he found Relly's Union; he asked the owner, his uncle, if he might put it in his pocket, to which he answered, "Yes, and keep it there if you please, I never read books of divinity, I know not what the book is, nor neither do I wish to know." Then, says Murry, "as I put it into my pocket, my mind became alarmed, and pertubated. It was dangerous, it was tampering

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bers, *shall live also*. God hath given us eternal life. He is faithful—he will not revoke his own precious gift. Jesus hath overcome every enemy and opposer that might prevent our enjoyment of eternal life. The Holy Spirit hath effected such an union to Jesus as *can never be broken*."

Relly, nor no other Universalist that ever lived, ever wrote or preached more complete Universalism than this. But Mason is not the only one, who, that in one part of their writings, hold forth in plain and strong language, universal salvation, and in some other part deny it. It has long been observed by many, that the common preaching abounds with contradictions; and the reason is, that on their plan of salvation, it is *almost, if not* quite impossible to avoid them.

with poison, it was like taking fire in my bosom; I had better restore it to the bookcase; such was the conflict of my mind." [What weakness, but not more so, than thousands in this day, who are afraid to read a Universalist book, for fear they will be led into error: this is weakness indeed.] "However, in the full assurance that the elect were safe, and, that, although they took up any deadly thing, it should not hurt them, I decided to read the Union, and having thus concluded, I was somewhat impatient till I reached home. When I said to my wife, I have judged and condemned before I have heard; but I have now an opportunity given me for deliberate investigation." [And after much fuss about reading the book, for fear they would be led into error, and praying that they might not, he began to read, and they thought, that they discovered much truth, and were delighted with the scriptures thus exhibited.] "And," says he, "as we proceeded, the wonder was, that so much truth should be spoken by so heinous a transgressor. How can any thing good proceed from such a character? Would not truth have been revealed to men eminent for virtue? How is it possible, discoveries so important should never until now have been made, and now only by this man? Yet, I considered God's ways were in the great deep; he would send by whom he pleased; choosing the weak and base things to confound the mighty and strong, that no flesh should glory in his presence."

His wife observed to him, "you have no personal acquaintance with Relly, nor do you know that any of those from whom you have

received his character, are better informed than yourself. I think it doth not *become us to speak or believe evil of any man, without the strongest possible proof.*" [Good.] "I proceeded to read. The Union introduced me to many passages of scripture, which had before escaped my observation. A student as I had been of the scriptures, from the first dawn of my reason, I could not but wonder at myself; I turned to Mason's book, and I discovered a want of candour, and a kind of duplicity, which had not met my view, and which perhaps never would have caught my attention, had I not read the Union. I saw the grand object untouched, while Relly had clearly pointed out the doctrine of the gospel." He goes on to tell his exercises of mind, his studying of the scriptures, and withal his attachment to his minister, a Mr. Hitchins, who was considered a genuine gospel preacher. He being absent one Sabbath, Murray and his wife concluded to go and hear the writer of the Union. "When," says he, "I was astonished to observe a striking proof of the falsehood of those reports, which we had heard: no coaches thronged the street, nor surrounded the door of this meeting-house, there was no vestige of grandeur, either within or without. The house had formerly been occupied by Quakers; there were no seats, save a few benches; and the pulpit was framed of a few rough boards, over which no plain had ever passed. The audience corresponded with the house; they did not appear to be very religious, that is, not melancholy; and I therefore suspected they had not much piety. I attended to every thing; the hymn was good, the prayer excellent, and I was

astonished to witness, in so bad a man, so much apparent devotion; for still, the prejudices I had received from my religious friends, were prevalent in my mind. Relly gave out his text. 'Either make the tree good, and its fruit good, or the tree corrupt, and its fruit corrupt; for every tree is known by its fruit; a good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit.' I was immeasurably surprised. What, thought I, has this man to do with a passage so calculated to condemn himself? But, as he proceeded, every faculty of my soul was powerfully seized and captivated, and I was perfectly amazed while he explained *who* we were to understand by the good, and who by the bad trees. He proved, beyond contradiction, that a good tree could not bring forth any corrupt fruit; but there was no man, who lived and sinned not; all mankind had corrupted themselves; there were none, therefore, *good, no not one.* But there was, however, one good tree, JESUS. He indeed stands as the apple tree among the trees of the woods; He is that good tree which cannot bring forth corrupt fruit; under His shadow the believer reposeth; the fruit of this tree is good, and his theme constantly is, '*Whom have I in heaven but thee, and there is none on earth that I desire beside thee.*' I was constrained to believe that I had never before heard the Redeemer preached; and, as I said, I attended with my whole soul. I was humbled, I was confounded; I saw clearly that I had been all my life looking for *good fruit* from *corrupt trees*, grapes on thorns, and figs on thistles. I wished to hear Mrs. Murray speak upon the subject; but we

passed on, wrapped in contemplation. At length I broke silence. Well, my dear, what are your sentiments? Nay, said she, what is your opinion? I never heard truth, unadulterated truth, before; so sure as there is a God in heaven, if the scriptures be the truth, the testimony, this day delivered, is the truth of God. It is the first consistent sermon I ever heard. I reached home, full of this sermon; took up the Union, read it with a better understanding; attended again and again upon Relly, and was more and more astonished. Mr. Hitchins returned home, but, as I conceived, very much changed, more inconsistent than ever. No, said my wife, it is yourself that has changed; he preaches precisely the same; yet it is truly surprising that his multiplied contradictions have, until now, passed without observation.* Well, said I, what are we to do? Can we, in future, bear such inconsistencies, now that we are better informed? Suppose we keep our seats as usual, attending, one-half of every Sabbath, to *the preacher of Jesus Christ?* On this we immediately determined, and by this expedient, we imagined, we might be gratified by hearing the truth, without running the risk of losing our reputation; for we well knew, that, as professed adherents of Relly, we could no longer preserve that spotless fame we delighted to cherish."

He now commenced reading the scriptures with more diligence, and he says that the Bible appeared as a new book, and many passages, which before he did not understand, now appear-

* See p. 105.

ed plain; but still he was exercised about the doctrine of election. For satisfaction he called on his minister Hitchins. His conversation with him on the subject I again give in his own words. "I found him in his study, encompassed with the writings of great men." [All in the dark as to the true plan of salvation.] "I wait upon you, sir, for the purpose of obtaining help. The Arminians shew me many texts of scripture, which proclaim the universality of the atonement. I cannot answer them. What, my dear sir, shall I do? 'Why, sir, the doctrines of election, and reprobation, are doctrines we are bound to believe, as articles of our faith; but I can say, with the Rev. Mr. Hervey, I never wish to think of them but on my knees." [And then you will think wrong—the only way is to think to give them up altogether.] "I never heard any one undertake to explain them, who did not still further embarrass the subject." [True, true.] "One observation is, however, conclusive, and it never fails effectually to silence the Arminians." [Take notice reader.] "That if, as they affirm, Christ died for all men, then assuredly all men must be saved; for no man can be eternally lost, for whom the Redeemer shed his precious blood; such an event is impossible. Now, as the Arminians will not admit a possibility, that all will finally be saved, they are thus easily confounded.' [Ye Methodists, Quakers, and all other Arminians, look at this.] 'This I thought was very good; it was clear as any testimony in divine revelation, that Jesus died for all, for the sins of the whole world, for every man. And even Mr. Hitchins had declared, that every one

for whom Christ died must finally be saved. This I took home with me to my wife; she saw the truth, that we were so well prepared to embrace, manifested even by the testimony of its enemies. I became so well convinced, that I conceived, if I had an opportunity of conversing, or could converse with the whole world, the whole world would be convinced. It might truly have been said, that we had a taste of heaven on earth.

"It was soon whispered among the society, to which I was a member, that I had frequently been seen going to and coming from Relly's meeting! This alarmed many, and one very dear friend conversed with me in *private* upon the subject, heard what, from the abundance of my heart my mouth was constrained to utter, smiled, and pitied me, and begged I would not be too communicative, lest the business should be brought before the society, and excommunication might follow. I thanked him for his caution; but as I had conversed only with him, I had hazarded nothing.—In a short time I was cited to appear before the society, in Mr. Whitfield's tabernacle; I obeyed the summons, and found myself in the midst of a very gloomy company, all seemingly in much distress; they sighed very bitterly," [no wonder, their faith is enough to make the best of men sigh,] "and at last gave me to understand that they had heard I had become an attendant upon that monster, Relly, and they wished to know if their information was correct. I requested I might be told from whom they had their intelligence? And they were evidently embarrassed by my question. Still, however, I insisted upon *being confronted* with my accuser, and they at

length consented to summon him; but I was nearly petrified when I learned it was the identical friend, who had privately conversed with me, and who had privately cautioned me, that had lodged the information against me!******* It was then referred to me, 'Was it a fact, had I attended upon Relly?' I had. 'Did I believe what I heard?' I answered that I did—and my trial commenced. They could not prove I had violated those articles to which I had subscribed. I had in no point of view infringed the contract by which I was bound. But they apprehended, if I continued to approbate Relly, by my occasional attendance on his ministry, my example would become contagious; except, therefore, I would give them my word, that I would wholly abandon this pernicious practice, they must, however unwillingly, pronounce upon me the sentence of excommunication. I refused to bind myself by any promises;* I assured them I would continue to hear, and to judge for myself; and that I held it my duty to receive the *truth of God*, wherever it might be manifested. 'But Relly holds the truth in unrighteousness.' I have nothing to do with his unrighteousness; my own conduct is more reprehensible than heretofore. They granted this; but the force of example was great, and if I were permitted to follow, uncensured, my own inclination, others might claim the same indulgence, to the utter perversion of their souls. It was then proposed, that if I would confine my sentiments to my own

* There are many in this day, in our free country, who are so bound by their priests, or the sect to which they belong, that they dare not hear, and judge for themselves.

bosom, they would continue me a member of their community. I refused to accede to this proposal. I would not be under an obligation to remain silent. I must, so often as opportunity might present, consider myself called upon to advocate truth. The question was then put:— Should I be considered a member of their society upon my own terms? And it was lost by only three voices."

All his religious friends now soon turned against him, and he gives an account of many trials he passed through; and in addition thereto he lost his wife, who appears to have been a very good woman, and of much consolation and encouragement to him through all his trials.

"Through these sad scenes of sorrow," says he, "to which I was condemned, I had now one friend, one earthly friend left, from whom I derived real consolation. This friend was Mr. James Relly, the man who had been made an instrument in the hand of God, of leading me into an acquaintance with the truth. This kind friend often visited me, and in conversing with him I found my heart lightened of its burden; I could better bear the pitiless storm that beat upon me, when strengthened by the example of this son of sorrow. We frequently conversed upon the things of the kingdom. And Relly, observing my heart much warmed and enlarged by these subjects, urged me to go forth and make mention of the loving kindness of God. No, no, I constantly replied, it is not my design to step forth as a public character. I have been a promulgator of falsehood. 'And why not,' he would interrupt, 'a promulgator of truth?' &c.

But no argument that Relly could advance was sufficient to induce him to step forth again as a public character. "My heart's desire," says he, "was to pass through life *unheard, unseen, unknown* to all, as though I had never been." And since he could not be permitted to leave the world, (by death,) he wished to retire "from its noise and nonsense." And to America he would go, and all the persuasion of his relatives and acquaintance could not retain him. He would go to America, not to preach, but to secrete himself somewhere in the woods, like a hermit.

Passing over his sundry trials, the reluctance of his relatives to his voyage, his preparation, &c. he left his native land on the 21st of July 1770, and arrived in the Delaware in the month of September. After having seen Philadelphia, he returned on board of the vessel to go to New-York, the place of his destination. But on the passage, being surrounded by a thick fog, the vessel struck on a bar, but passed over it without injury into a place called Cramberry Inlet, within 70 miles of New-York, where the vessel was detained several days, as they could not get out on account of the wind blowing ahead. And while here, they got out of provisions, and had to leave the vessel in search of sustenance.—They soon came to a tavern, where he left his companions, the boatmen, and passed on in a solitary walk through the woods, which seemed to surround the place, as he passed on, reflecting that this was just such a place as he had long desired, in order to be secreted from the world. Passing on, he came to a house where lived a singular man, by the name of Potter, and it be-

ing late in the day, he was strongly requested by him to take supper with him, and tarry the night, which request Murray thankfully accepted. "And," says he, "I was astonished to see so much genuine politeness and urbanity under so rough a form; but my astonishment was greatly increased when, in the evening, the old man told me he had been long expecting to see me, and had waited a long time for me to come. I was amazed. What do you mean, sir? 'I must go on my own way, I am a poor, ignorant man, I neither know how to read or write; I was born in these woods, and my father did not think proper to give me any learning, but still I am capable of reflection; the sacred scriptures have often been read to me, by which I gather there is a great and good Being, to whom we are indebted for all we enjoy. It is this great and good Being who hath protected me through innumerable dangers, and as he had given a house of my own, I conceived I could do no less than to open it to the stranger, let him be who he would; and especially if a travelling minister passed this way, he always received an invitation to put up at my house, and hold his meeting here. I continued this practice for more than seven years, and, illiterate as I was, I used to converse with them, and was fond of asking them questions.—They pronounced me an odd mortal, declaring themselves at a loss what to make of me; while I continued to affirm that I had but one hope; I believed that Jesus Christ died for my transgression, and this alone was sufficient for me. At *length* my wife grew weary of having meetings *held in* her house, and I determined to build a

house to the worship of God. I had no children, and I knew that I was beholden to Almighty God for every thing which I possessed, and it seemed right I should appropriate a part of what he had bestowed, for his service. My neighbours offered their assistance. But no, said I, God has given me enough to do his work, without your aid, and, as he has put it into my heart to do, so I will do. And who, I was asked, will be your preacher? I always answered, God will send me a preacher, and of a very different stamp from those who have heretofore preached in my house. The preachers we have heard are perpetually contradicting themselves.' [And did this ignorant man discover it? It does not need learning, it only requires reflection and consideration, and to become divested of the prejudice of education.] 'But that God, who has put it into my heart to build this house, will send one who shall deliver unto me his own truth, who shall speak of Jesus Christ, and his salvation.— But as I firmly believe that all mankind are equally dear to Almighty God, the Baptist, Quakers and Presbyterians have all preached in this house. My neighbours assured me I never should see a preacher whose sentiments corresponded with my own. But my uniform reply was, that I assuredly should. I engaged the first year with a man whom I greatly disliked.— We parted, and for some years we had no stated minister. My friends often asked me, 'Where is the preacher of whom you spake?' And my constant reply has been, he will by and by make his appearance; when God sends, he will come. The *moment I* beheld your vessel on shore, it

seemed as if a voice had audibly sounded in my ear—There, Potter, in that vessel, on that shoal, is the preacher you have been so long expecting. I heard the voice, and I believed the report; and when you came up to the door, the same voice seemed to repeat—Potter, this is the man whom I have sent to preach in your house!'

"Then," says Murray, and well he might say, "I was astonished at Mr. Potter's narrative, but yet I had not the smallest idea it could ever be realized. I requested to know what he could discern in my appearance which could lead him to mistake me for a preacher? 'What,' said he, 'could I discern when you were in the vessel so far off, that could induce this conclusion? No, sir, it is not what I saw, or see, but what I feel, which produces in my mind a full conviction.'

But, my dear sir, you are deceived, indeed you are deceived; I never shall preach in this place, nor any where else.

'Have you never preached? Can you say you have never preached?'

I cannot say I have not; but I never intend to preach again.

'Has not God shown you his truth?'

I trust he has.

'And how dare you hide this truth? Do men light a candle and put it under a bushel? If God has shown you his salvation, why should you not show it to your fellow-men? But I know that you will; I am sure God Almighty has sent you to us for this purpose. I am not deceived. I am sure I am not deceived.'

I was terrified, as the man thus went on; and I began to fear that God, who orders all things

according to the counsel of his own will, had ordained that thus it should be, and my heart trembled at the idea.**** I knew if I testified of Jesus according to the scriptures, the clergy of all denominations would unite to oppose me; for I had never met with any individual of those orders, either in the church of Rome, or among Protestants, who were believers in the gospel that God preached unto Abraham, that in Christ all the families of the earth should be blessed. Nor did any, as far as I had known, embrace the ministry of reconciliation, committed unto the apostles, namely, that God was in Christ reconciling the world unto himself, not imputing unto them their trespasses; nor did they acknowledge the *restitution of all things, testified by all God's holy prophets since the world began.* To these doctrines I supposed clergymen in this, as well as the country I had left, united in their opposition; and convinced that there were no enemies in this world more powerful than the clergy, I trembled at the thought of stemming the full tide of their displeasure. I was persuaded that people in general, being under the dominion of the clergy, would hate where they hated, and report what they reported. I was certain that if I appeared in the character of a real disciple of Christ Jesus, all manner of evil would be said of me; and although it might be falsely said, the majority of those who heard would yield it credit, and I should become the victim of their credulity. I well knew how Relly had suffered in England, and I was assured if my doctrine was the same, my treatment would be similar. All

this rose to my view, and the prospect was tremendous."

After passing through much exercise of mind, he at last yielded to the intreaties of Potter, which was not until Saturday evening. Potter immediately despatched his servants on horseback, and to continue giving the information till ten in the evening, that the preacher he had long spoke of had at last come, and would preach the succeeding Sabbath.

Murray passed through the night with much exercise of mind; he made no preparation of what he should say to the people, but concluded that if he was called to preach, he would be furnished with matter without his thought or care. If not, he would take it as a sign that he was not called to preach. "Sunday morning," says he, "succeeded; my host was in transports. I was ———I cannot describe how I was. I entered the house; it was neat and convenient, expressive of the character of the builder. All was plain, much like the Quaker meeting-houses."—[And so all meeting-houses should be; superfluity, pomp, grandeur and pride do not become a house of public worship.] "Potter heard with pleasure; it appeared to him the fulfilment of a promise long deferred, and he reflected with consolation on the strong faith which he had cherished, while his associates would tauntingly question, 'Well, Potter, where is this minister, who is to be sent to you?' He is coming in God's own good time. 'And do you still believe any such preacher will visit you?' O yes, assuredly. He reflected upon all this, and tears of joy filled *his eyes;* he looked round upon the people, and

every feature seemed to say, 'There, what think ye now?' When we returned to his dwelling, he exclaimed, 'Oh, my God! I will praise thee, thou hast granted my desire. After this truth I have been seeking, but I have never heard it until now; I knew that God, who put it into my heart to build a house for his worship, would send a servant of his own to proclaim the true gospel. I knew he would; I knew the time was come, when I saw the vessel grounded; I felt that the man was on board; when I saw you approach my door, my heart leaped for joy.'— Visitors poured into the house; he took each by the hand. 'This is the happiest day of my life,' said the transported man. 'There, neighbours, now you have heard, and this is the minister God promised to send me.'" Murray retired from the company, in a private room, and says he— "I felt relieved and tranquillized, and had power given me to trust in the name of the Lord, to stay upon the God of my salvation."

I think it probable that this was the first sermon ever preached in America, that all nations, families and kindreds of the earth were blessed in Christ, and that he is the Saviour of all men. The circumstances that brought him to preach were as singular as the sermon. I have always considered the circumstances very singular, and a divine interposition. Throughout, the account appears to be as clear as in any thing I ever read.

The next day Murray left his friend Potter, being under a necessity to go to New-York, but promised he would return as soon as possible.— He had no thoughts of preaching in New-York;

but he could not avoid the solicitations he received to preach; which he did, first in the Baptist meeting-house; and in the course of a week in several other houses, and to crowded congregations. But he preached universal salvation only, in scripture language, therefore his hearers did not suspect that he believed, in the fullest sense, those texts of scripture, that all men would be saved. And he had no doubt but that as soon as they were informed, particularly the ministers, that he believed what he had delivered, that he would be condemned, as much as they now appeared to approve.

He left New-York, and the same day he arrived in the house of his friend Potter, by whom he was welcomed with every demonstration of heart-felt joy. Here he was in hopes to spend his days, only preaching in the house that Potter had built, and to work with him on his farm.—He was now gathering in the fruits of the earth, (in October and November,) Murray was disposed to aid, but Potter thought he had enough to engage his attention in the business on which he was sent; that is, in studying his sermons; but said Murray, 'Believe me, my friend, my employment, in your field, will not interrupt my reflection; I can study better in the field than in the chamber; it requires but little study to deliver, simple, plain, gospel truth; but to pervert this, requires a vast deal of study and worldly wisdom, or learning. "Let me," said he, "do as I please; I have fixed upon a plan, with which you shall be acquainted when the labours of the day are closed. In the evening, when the fire *blazed* upon the hearth, and we were seated in

a well-lighted room, 'Come,' said the good man, 'now for your plan.' I think, said I, I am at length convinced that God, in his providence, has appointed me to the ministry of the New Testament; and while persuaded that our common Father has committed a dispensation of the gospel to me, and that a wo is pronounced against me, if I preach it not, it will be impossible I should remain silent; but knowing, as I do, something of the nature of man, and of the situation of preachers in general, I am, for myself, determined not to make a gain of godliness; I will make no provision for myself. I will eat of whatever is set before me, and for my drink, nothing is so salutary for me as cold water. I am alone in the world; I shall want but little, nor want that little long. I reject, then, the liberal offer you recently made me, of a fixed stipend; I will have no salary; I will have no collections; I will preach the gospel freely; I will work in your fields; I will eat at your table; but you shall make no change in the order of your house on my account; I will associate with your associates; I expect to meet them at the table of my great Lord and Master, in mansions beyond the grave, and shall I hesitate to meet them upon equal terms in this world? I am pleased with your situation, with your house of worship, with your neighbours, with every thing I am pleased; and if that God who brought me hither, will graciously vouchsafe to indulge me with the privilege of tarrying here, until I am liberated from this body of sin and death, I shall be better pleased.

"The good old gentleman could no longer suppress his feelings. He arose from his seat, caught me in his arms, essayed to speak, paused, and at length exclaimed, 'O my God, is it possible? Why such I have always thought ministers of Jesus Christ ought to be.' Dear, kind-hearted man, both he and I then believed that death only could separate us. In a place so remote from the world, I imagined I should enjoy, uninterruptedly, every wish of my heart.**** Thus I went on, pleased and pleasing. I had leisure for converse with myself, with my Bible, and my God. Our Sabbaths were indeed blessed holydays; people began to throng from all quarters, on horseback, on foot, and in carriages; some from the distance of 20 miles. I was at first pleased with this, so was my patron; but multiplied invitations to visit other places saddened our spirits. I dreaded the thought of departing from this delightsome home, and I determined I would never accede to any request which should lead me from a seclusion so completely commensurate with my wishes. Alas! alas! how little do we know of ourselves, or our destination. Solicitations, earnest solicitations, poured in from the Jersies, from Philadelphia, and from New-York, and it became impossible to withstand their repeated and imposing energy."

He was not gratified so much as to be allowed to pass his days in this peaceful and delightsome retirement. For as we have read, the earnest and pressing solicitations that he had from various places became such as not to be withstood. In the year 1771, in the 30th year of his age, he began to yield to those intreaties, and occasion-

ally, for several years, and as opportunities offered, he retired, as a resting place, to Good Luck, the name of the place where he first preached, at the residence of his friend Potter. In the course of 38 years he repeatedly preached to crowded congregations in New-York, Philadelphia, Maryland, the Jersies, New-London, Rhode-Island, Norwich, Boston, and many other places. As, says a writer, "Without a second to aid him, he passed along these shores, from Maryland to New-Hampshire, like the lonely Pelican of the wilderness, publishing, as with the voice of an angel, the tidings of everlasting life to the world, in the name and through the mission of our Lord Jesus Christ."

And he lived to see thousands convinced of the truth of the doctrine he preached, and many societies formed and meeting-houses built, first at Gloucester, county of Essex, and at Boston, Salem, Portsmouth, Charlestown, New-York and Philadelphia.

In February, 1783, in a letter to one Noah Parker, who had become a fellow-labourer with him in the ministry, he suggested the propriety of the Universalist societies holding an annual meeting. His words are: "It would indeed gladden my heart, if every one, who stands forth a public witness of the truth as it is in Jesus, could have an opportunity of seeing and conversing one with another, at least once every year. I believe it would be attended with very good effects. I think the servants of the Most High might assemble once a year at Norwich, *one year at Boston*, and another at Portsmouth, *or wherever* it might be most convenient.

have long contemplated an association of this description, and the longer I deliberate the more I am convinced of the utility which would be annexed to the regulation."

And in September, 1785, writing to the same frtend, he expressed himself further on the same subject, thus: "I am commencing a journey to Oxford, where I expect to meet a number of our religious brethren, from different towns, in which the gospel has been preached and believed, for the purpose of deliberating upon some plan to defeat the designs of our enemies, who aim at robbing us of the liberty wherewith the gospel has made us free. On my return, I shall communicate to you the result of our meeting."—Near the end of the same month, he writes, "I have been to Oxford; and the assembly convened there was truly primitive. We deliberated, first, on a name; secondly, on the propriety of being united in our common defence; thirdly, upon the utility of an annual meeting of representatives from the different societies; and, fourthly, upon keeping up a correspondence by letter. Each of these particulars are to be laid before the societies, represented by their delegates on this occasion; and, if approved, their approbation to be announced by circular letters to the several societies. Mr. Winchester delivered a most excellent sermon. By his request I closed the subject.

Thus was a convention formed, and we may add organized, by the father of Universalism, in this country; which has been continued yearly, ever since, in different places, as most convenient.

In the year 1788, Murray went to Europe, and once more, for the last time, saw his mother, and again she rejoiced to behold her son. In London, and several other places, he preached.—After continuing but a short time, he proceeded to Portsmouth, for the purpose of being in readiness to embark for America. In Portsmouth he tarried a couple of weeks, and preached several times. Many, in this place, became warmly attached to the preacher, and the letters they addressed to him, after his return to America, would comprise a volume; his answers are in his volumes of letters and sketches of sermons.

From thence he proceeded to Cowes, upon the Isle of Wight, and from thence sailed for America, in company with president John Adams and his wife. Adams requested him to officiate as their minister, every Sabbath, while on the voyage; and, accordingly, the ship's company, and the passengers, upon this day, were collected in order around him. After about a year's absence, he arrived in Ameriea, to the joy of his numerous friends; and the next year, 1790, he visited his friends in New-York, Pennsylvania, and Jersey, and met the Universalists convened in Philadelphia; associated with Wm. E. Imley, to present an address to General Washington, the then President of the United States. To which the President condescended to reply, and in a kind and encouraging manner, addressed "To the Universalist Church, lately assembled in Philadelphia."

I think it was on this journey that Murray again visited the place where he first preached after his arrival in this country. But Potter,

"the dear man," as he called him, was gone.—"Peace, peace to thy spirit," says Murray, "thou friendly feeling man; thy dust is laid up to rest, near the house thou didst build for thy God, but thy spirit rests with God in the house built by him for thee; and though our dust may never meet again, our spirits will meet and rejoice together."

In this house, where he first preached, he now preached again. And though his friend Potter had been some time dead, it may be said that he in part of his discourse preached his funeral sermon. "Through yonder open casement I behold the grave of a man, the recollection of whom swells my heart with gratitude, and fills my eyes with tears. There sleeps the sacred remains of him who kindly received me when I was first thrown on these shores a desolate stranger. ***** Dear faithful man, when I last stood in this pulpit, he was present among the assembly of the people, &c." He tells the congregation what a benevolent man he was, and advises them to imitate his philanthropy, his piety, his charity, &c. In his will he had bequeathed this elegant house, and the adjoining grove of an acre of land, to Murray. And Murray, in this sermon, gave it to the congregation—and concludes thus, "I may never again meet you, until we unite to swell the loud hallelujah before the throne of God. But to hear of your faith, of your perseverance, of your brotherly love, of your works of charity, will heighten my enjoyments, and sooth my sorrows, even to the verge of my mortal pilgrimage. Accept my prayers in your behalf, and *let us unite* to supplicate our common God and *Father for* his blessing and protection."

He preached once more in this neighbourhood. I will give the following dialogue which occurred at this time, and which may be entertaining to some readers.

A gentleman inquired of him, whether he was fond of music? Murray replied, yes, sir, I expect to have a great deal of music when I get home.

Gent. Have you a good deal of music at home, sir?

M. I expect to have, sir.

G. Then they are very fond of music where you live?

M. They are, sir, where I expect to live.

G. Then you do not contemplate continuing where you have resided?

M. No, sir, not always. I expect to take up my final residence elsewhere.

G. In what part of the country, sir?

M. In a new place.

G. Where, sir?

M. In a new place.

G. Have you got any new place, sir?

M. Yes, sir.

G. And when do you expect to move?

M. I really cannot exactly tell when I shall move. I only wait for my Father to send for me.

G. Is your father living, sir?

M. O yes, sir.

G. What, in this country?

M. Yes, sir.

G. Did your father come in this country since your arrival among us?

M. He did not; he was in this country before it was *visited* by any European.

G. What, sir!

M. That Father, who has promised to send for me, and who has prepared a place for me, that where he is I may be also; where I confidently expect to live, and where I calculate upon attending to a great deal of the best, even to celestial music; nay, where I myself shall be capacitated to join the heavenly minstrels; that Father, who was in this, and every other country, from the beginning.

G. O, sir, I ask your pardon. I now understand you.

I must also allow room for the following anecdote, because it so completely exhibits the effect of prejudice, and then draw to a conclusion respecting this, I think I may say, great and good man.

After his return to Boston, a young man, from the interior of Massachusetts, came into that town to establish himself in business. On his leaving home, his father, who was a zealous Baptist, charged his son by all means to beware of that monster Murray, and his most horrid doctrine. The father greatly esteemed Dr. Stillman, though he was not sufficiently acquainted with him to know him by sight. He advised his son to attend his meeting, and not go near that Murray; for if he did, there would be danger by his artful preaching, of his imbibing his doctrine, which, as it was the doctrine of Satan, it would be ruin to his soul.

When a person is so strictly forbidden, he has a greater desire to know what the forbidden fruit can be. It was so with this young man. For some time he remembered the advice of his fa-

ther; but his curiosity increased to know what this wonderful doctrine was. He at length concluded to go and hear Murray once at least.—He was, on hearing the first sermon, much disappointed. He expected, from the charge his father had given him, to hear every thing bad; but, on the contrary, he heard nothing but what he thought was *very good.* So great was his disappointment, that he attended on Murray's preaching again and again, to hear that which had been told him was so very bad; but instead of bad and horrid, all he heard appeared to him so good, that he became a believer in universal salvation, and joined Murray's society.

His father hearing of this, drove with all haste, and arrived in town on Saturday evening. He informed his son of what he had heard, which so afflicted him that he could not rest easy till he saw him, to know whether it was true that he had joined Murray's church; and if so, to warn him of the danger of losing his soul. The son endeavoured to pacify his father, and finally got his father to agree to go with him in the forenoon of the succeeding Sabbath, to hear Murray, and in the afternoon to hear Stillman. Accordingly, in the morning, at the proper time, they both set out for Murray's meeting; but as the father was a stranger in town, the son conducted him to Stillman's meeting, which the father thought all the time to be Murray's. After preaching, on returning the son inquired of his father how he liked what he had heard, "O," said the father, "*it was most abominable*—there was not a word of truth in all he said—don't, I beg of you, ever go *there again.*"

According to agreement the evening before, the son accompanied the father in the afternoon. "Now," said the old man, "we shall hear something from Stillman, by which I hope you will be benefitted." The son conducted him to Murray's meeting. The father, thinking Murray to be Dr. Stillman, swallowed every word most eagerly. After meeting, on their return, the old man was again questioned. "How did you like the sermon?" "*Most excellent*," said the father. "*This is what I call the truth, the bread of life. If you would be wise, my son, attend where we have attended this afternoon, and believe the doctrine there preached; but beware of the preaching you heard this morning.*" "I shall take your advice, father, I shall do just as you say. But how completely does prejudice blind us. This day, father, I have caught you with guile. The sermon you heard in the forenoon, and which you so much disapprobated, was not delivered, as you thought, by that dreadful Murray, but by your idol, Stillman; he it was whom you have just charged me to avoid. And he who preached this afternoon, whose doctrine you so eagerly swallowed, and so zealously extolled, is that very Murray whom you have so much despised. Hence you now see the effect of prejudice; and therefore we should learn to condemn no man, or his sentiments, unheard."

Having shown the commencement and increase of Universal Salvation, in this country, thus far, and as this work is intended only as a *sketch* of the progress of the doctrine, I must *now* draw to a conclusion respecting this first *promulgator* of it.

He appears to have continued, through many trials and much opposition, in the faithful discharge of that work, to which he believed he was called, until the 19th day of October, 1809, when a blow was given to a life so valuable, by a stroke of the palsy, which rendered him entirely helpless, though not speechless; and being thus favoured, he was able to converse with those who visited him. He had, through a long life, read abundance, and he still took delight in reading; but in the scriptures he most delighted. Many hours every day were devoted to the perusal of them. Nearly 6 years that he was confined, he was patient and resigned, and even cheerful. He was frequently heard to say, that he had experienced, in the course of his confinement, more of the goodness of God, than through the whole preceding course of his life.

He often called himself the Lord's prisoner, and a prisoner of hope. He thus continued as a prisoner, reading and conversing with his friends, who called to see him, which no doubt were many, until the 30th of August, 1815, when his disease rapidly increased. The next day he said, "I am hastening through the valley of the shadow of death; I am about to quit this distempered state, yet a little while, and I shall be received into the city of the living God, with the innumerable company of apostles, and spirits of just men made perfect; and I shall continue forever in the presence of my Divine Master.

September 2d was his last day. His family solicited his blessing; "you are blessed," he replied, "*you* are blessed with all spiritual blessing *in Christ* Jesus." "And remember," fixing

his dying eyes upon them, "remember that however tried in this world, there is another and a better state of things, and that though pierced in this vale of tears by the arrows of unkindness and ingratitude, there is one who loveth you with an everlasting love, who will never leave you, nor forsake you."

Towards the last he said nothing, but only repeated, "*To Him shall the gathering of the people be, and His rest shall be glorious. I am blessed with all spiritual blessings in Christ Jesus. Nor I alone, Christ Jesus hath tasted death for every man.*" Whatever was the question put to him, the answer was the same. "Glorious, glorious."—These words were articulated, with waving the right hand as he repeated them. And when he could speak no longer, the listening ear could hear the whisper, *glorious, glorious, glorious*, till he could whisper no longer. Directly after sunset his hand ceased to move, and he lay still, and his breath grew shorter and shorter, and 6 o'clock Sabbath day morning, without a groan or a sigh, or the least distortion of countenance, he expired, in the 75th year of his age. *May the last end of every Universalist be like his.* How often is it said that "Universalism is a good doctrine to live by, but not to die by." (What consummate folly and ignorance, see p. 112.) I have read of many who have died rejoicing. Yes, those who understand the doctrine, know that it is the very and only doctrine to *live* and die by. Believing that Christ is our Saviour, and that God is our friend, we fear no evil: but those who do not believe that Christ is the Saviour of all men, and *that* God is the enemy of millions, no man knows

but that God may be *his* enemy, and therefore have much to fear! But I must stop.

The principal writings which Murray left, besides his life, are his Letters and Sketches of Sermons, 3 vols. 8vo. mostly compiled not long before his death. He appears to have had many friends, of the first character, both in Europe and America, who wished him success in promulgating the doctrine of the salvation of all men. But the priests in general were violently opposed, and they only wanted the arm of civil power to crush the vile deceiver, as they called him.

General Greene, a well known character in the American revolution, in a letter to him, says, "Are you and the priests on no better terms?—Are they as mad as ever?* Well, go on and

* Priest mad! What kind of priests must they be, or what spirit must they possess, to be mad at a man for preaching what he sincerely believed to be the truth, even if in ever so great an error? *Ans.* Such priests as believe their God to be an angry and wrathful being—therefore they imitate him. And Murray experienced enough of their wrath and rage. They showed what spirit they were of, and what kind of a god they worshipped.

It is curious to see how mad many people will get, because they are told, that that ugly temper and spirit by which they are governed, will finally be destroyed, and they saved from sin, and made happy. One might suppose that this would be the last thing in the world that people would be displeased to hear. But in all my reading, I *never read* of greater opposition to any doctrine. Almost all the priests, all over the country, appear to have been in a rage, and they enraged the people, and even women. "A vile deceiver and damnable doctrine," rang from one end of the continent to the other. At one place, Murray says, "I really believe there is not a town on the continent in such a ferment as this is at present. Here are the Quakers," [I would suppose they were pretty peaceable.] "Presbyterians, Baptists, Separatists, Hopkinsians, Sandamanians, and Universalists. All, however, combine against the latter. Females in particular are absolutely furious. Some run like distracted from place to place, exclaiming, will no one stand forth for God, and drive this deceiver from among us." He tells of one very religious lady, who ran to one priest, and then to another, and another, to supplicate them to publicly oppose him; but as neither would undertake the work, he says, "I am fearful the poor lady will really run mad."

prosper, and may God bless you to the end of the chapter.**** My friendship for you is indeed of the warmest description. My attachment was not hastily formed, and it will not be easily relinquished. I early admired your talents; your morals have earned my esteem, and neither distance nor circumstances will diminish my affection," &c.

Another gentleman of high respectability in the Christian and literary world, writes to him thus—"Among the almost innumerable systems respecting our nature, being, and our end, in which the world has been so long perplexed, and have expressed themselves so variously, none claims so fair a title to truth as the one you promulgate. But the world have not so liberally attributed goodness to Deity, though all nature developes the goodness of God, in the sun, the fructifying rain, the cheering vine, and the nutritious bread; in short, in a thousand million examples with which nature so liberally abounds. Indeed, we should seldom be unhappy, did we more constantly realize the goodness and presence of God. This is a solid truth.******** I am now more sensible of the value of existence; and the assurance of immortality has become my greatest happiness. The time was, when, to my serious moments, immortality appeared garbed in horror." [It is so truly with many who believe in a hell of eternal torment.] "Many a time have I wished I had never been born; but, blessed change, I can now perceive the light which shined in me even then, but my darkness comprehended it not. But my eyes are at length *opened*. May God, all gracious, watch over you,

and preserve you from every evil. The Almighty, in great mercy, hath loaned you to a benighted world: may the rich blessing be long continued.

"Gratitude, dear sir, calls upon me to acknowledge my great obligations for the glorious declaration of these important truths, of which, until I had the pleasure of seeing you, I was entirely ignorant. From that blessed era, I date the commencement of my terrestrial felicity.—It is to you, as an instrument, I am indebted for a glimpse of the beautiful harmony of the sacred writings. I can now behold the great salvation promised us by the *oath* of Jehovah, in that holy book, which although possessed by many, is neither understood, nor valued, except by a few individuals," &c.

Hundreds of similar letters were written to him, acknowledging the comfort the writers had received.

No doubt Murray was a blessing to many, and took the scales from the eyes of thousands, and broke the ice for those who labour in the gospel vineyard, in the present day. From various considerations and circumstances, we have reason to believe, that if ever there was a man called to preach the gospel, he was. He appears to have been, in his mind, compelled to leave his native land. His unintentional arrival at Good Luck, in New-Jersey, and his unexpected intercourse with his friend Potter, was very extraordinary, and there appears to have been a divine interposition in it. He did not commence preaching from choice; he was forced, or constrained to preach. He did not preach for

support, or to accumulate wealth, for he made no collection, freely he had *received*, freely he *gave;* and though he might have collected thousands, he refused what was offered, except when necessitated. He appears to have had every mark of a true, primitive, apostolic gospel preacher. Many interpositions of providence seem to have attended him from time to time.—Strength appears to have been given, to stem a world of opposition, and his labours were blessed in a most extraordinary manner. According to what he says himself: "When I first came to America, there was not a single preacher, hardly a hearer, who had any idea of the true Christ, the Saviour of the world. Now believers are multiplied and churches are founded. Yes, yes, the knowledge of the salvation of *God will grow exceedingly.*"

Before I proceed with an account of others who advocated the same doctrine, I wish to take some further notice of the celebrated Wm. Mason, Esq. the opposer of Relly, as mentioned before in a note, p. 275, *which I have omitted till now, in order that I might give the account concerning Murray entire, or without interruption.*

Mason was the author of several works; and that which he wrote against Relly was entitled, "Antinomian heresy exploded, in an appeal to the christian world, against the unscriptural doctrines and licentious tenets of James Relly, advanced in his treatise of Union." Now I make the following extract, in addition to the one before mentioned, from Mason's "Spiritual Treasury," vol. 2, p. 371. And the reader may judge

if it is not complete Universalism; and not a believed by those called Restorationists, but jus as Relly and Murray believed.

On that text, Lam. iii. 31. "*For the Lord will not cast off forever,*" he writes thus: "Some say, if we could believe such doctrine, as that God will not cast off forever, then let us live as we list; walk after the imagination of our hearts, and fulfil the desires of the flesh and of the mind! Such sadly betray their ignorance of the sanctifying influence of divine truth upon the heart and life. This day thou shalt be with me in paradise, says our Saviour to the expiring thief. Luke xxiii. 43. Could he hence find it in his heart to say, then will I blaspheme thee again? O no! The grace of God, that brings salvation to our souls, teaches otherwise: the goodness of God, which keeps us from hell, and preserves us safe to glory, leadeth us to repentance; and faith in the covenant love and gracious promises of the Lord, encourages us to hope for pardon from him, because he will not cast off forever. He loves us as a father, therefore he corrects us as children; he hates our sins, at the same time he loves our souls. If he makes us smart, it is to make us confess and pray: if he puts us into the furnace of affliction, it is that we may glorify the Lord in the fires. Isa. xxiv. 15. This cannot be done by unbelief, saying, the love of my covenant God and Father is changed into the hatred of a vindictive, wrathful enemy; he hast cast me off from his Son, and will eternally punish me in hell! Such doctrine never brought a soul back to God with genuine humility and godly sorrow. No, it is faith in God's unchangeable love and

covenant faithfulness in Christ Jesus that glorifies him, brings the poor sinner to him, humbles the heart before him, and causes the soul to cry with tears of gratitude, wretch that I am, by any base conduct to manifest ingratitude to that loving Lord, who will not *cast off forever.*" And in the same volume, p. 34, he says, "O cutting thought! if God was ever to cease to be a merciful God! Some say, God may be our loving God and Father to-day, but to-morrow may cast us off in his wrath, and become our implacable enemy forever.* What, does God make children for the devil? Has Christ redeemed souls by his blood, which may be damned in hell?" [O ye foolish Methodists, look at this—a man redeemed—born of God—the second birth—a beloved child of God; he falls away, becomes unborn, hated of God, and damned forever. O for shame, that when ye have become men, ye have not *put away childish things.* But we will go on with Mason.] "O this is not the language of scripture and true faith, but of ignorance and unbelief. Many think they can do something to cause God to be their God! and think they can do something to keep him their God, and to retain his love and favour." [How much this is the case with people, thinking by doing so and so, they will induce

* He alludes to the Methodists, of which society he had been a member, but after some time separated from it. He had some dispute with John Wesley, concerning a man being a child of God to-day, and a child of the devil to-morrow! And well he might: for what *wretched* ideas a man must have of God, to believe that He loves a creature one day, or at one time, and at another time hates it. Thus making God changeable like the creature.—If he ever hated a creature that he made, he hates it forever. But the point is settled at once, "*Thou lovest all things that are, and abhorrest nothing which thou hast made; for never wouldest thou have made any thing if thou hadst hated it.*" Or he never would have made any thing, if he had known he would hate it. And he foreknew all things.

God to love and favour them.] "This ends in awful desperation; for if we fail on our part, we lose God, and our souls forever. No, but O joyful truth, God will be our guide even unto death. We cannot sin our souls out of his hands; for Christ's blood cleanseth from all sin. 1 John i. 7. We cannot forfeit his merey, or make him unmerciful, it endureth forever. Ps. cvi. 1. He will guide us unto all truth. John xvi. 13. His truth forbids all sin, his love constrains from it, his promises excite to all holiness; and we have joy and peace in believing, when he says, I will never leave you, nor forsake you. Heb. xiii. 5."

In the same volume, p. 29, on that text, Ps. lxxvii. 8. "*Is his mercy clean gone forever? Doth his promises fail forevermore?* he observes: "It is impossible for his mercy to be clean gone, or his promises ever to fail. We cannot perish for want of mercy; God's promises are all in Christ, yea, and amen, to his own glory. It is a sin to doubt his *promises.* Instead of doubting, look at them, and place all confidence in them. Stagger not at the promises through unbelief."

I might quote much more to the same import, but this is excellent, and it must suffice. Nearly the whole of these 2 volumes of Mason's Spiritual Treasury, is good Universalism—only admit that Christ died for all, instead of a part.—He says, "The promises made to the patriarchs, that in Christ all the nations and families shall be blessed, are unconditional to all God's people." Well, it is a very easy thing to prove, as clear as twice two are four, that all are God's people. And that the devil never had power given him to make one soul. And that God

never gave one to him to be under his power and dominion forever. And without any reference to the scriptures, it is very unreasonable to think that he would. I now leave this digression and proceed.

The next one I must notice, according to the order of time as near as I can, who advocate the doctrine of the salvation of all men, was Charles Chauncey, born at Boston, January 1, 1705. He was an author of many publications on various subjects; but the most laboured, and in his opinion, the most valuable of all his numerous productions, is a work entitled "The Mystery hid from ages and generations, made manifest by the gospel revelation: or the salvation of all men," published in London in the year 1784, without his name. This work, it is said, was begun in early life; often reviewed, and completed about 30 years before its publication, and underwent a severe examination by those whose theological and critical knowledge qualified them to judge of it. Many esteemed it a valuable acquisition to the religious world; and it is said, by a writer, (Dr. Clark,) that many of the clergy of that day approved of it, and were believers in its doctrine,* and all bestowed their encomiums on the learning and ingenuity of the author; it was approved of by the London monthly reviewers.—It has, however, never been so much read, nor by common readers so highly esteemed, as some

* Chauncey had an extensive acquaintance with the clergy. And he says, (p. 354,) "A very considerable number of divines, at this day, do not believe the *eternity of hell torments;* though they do not disclose their minds to the vulgar, but for political reasons suffer it to pass among them that they do believe it." See p. 245 of this work.

other works in support of the same doctrine, because much of it is written in a style not so readily understood by the unlearned.

The author thinks that he should have believed that the wicked would be annihilated, rather than believe that they would suffer in the manner that is generally represented, had not the scriptures taught him that all would be saved.

The chief defect in his system of doctrine may be traced to his misapplication of a class of texts to a future state of torment, which have no allusion but to certain scenes of distress, and mental blindness in the present life. In this respect he has followed former commentators, and also other writers on the doctrine of the restoration, without thinking to inquire, even in a single instance, whether they were correct.

Dr. Chauncey's book on "the Salvation of all Men," was answered in the year 1790, by the younger president Edwards, an advocate of the kingdom of Satan, or that of the eternal continuance of sin and misery, which is all the same.—It is said to be the most learned and able work that ever appeared against Universalism. But no matter how learned and able any thing is written against the truth, the truth will finally prevail, and live when every thing in opposition to it will be gone and forgotten. A man can have as good a foundation to write against the existence of God, as to write against the impartial, immutable, universal and everlasting love and goodness of God. They can produce as good reasons for one as the other: so what does all their writing against this blessed truth amount to? It can have no effect with one soul, that

understands the doctrine. Such writings may have some effect in keeping some people longer in the dark, like as are the writers themselves; but the light will shine; you may just as well undertake to suppress the light of the sun. But to proceed.

One thing can be said of Chauncey, which is the best of any thingthat can be said; he died in peace, and rejoicing in the faith of a glorious resurrection to life and immortality. Though he suffered much bodily pain, he bore it with the most exemplary patience, and died in February, 1787, in the 83d year of his age, and in the 60th year of his ministry. In preaching, he said very little on universal salvation. It is said that "he was one of the most learned divines of New-England, and that he was long remembered by the liberal clergy, as a burning and a shining light, that contributed to the illumination of his own age, and prepared the way for the greater splendour of the present. He was greatly respected for the general excellence of his character, and particularly for his uprightness, kindness, and piety. He was very charitable and kind to the poor, the widow and the orphan, and all in distress and want had cause to remember him as their friend, their prudent counsellor and generous benefactor, and he abounded in benevolence." This is the best character that can be given of any man.

The following extract from his "Salvation of all Men," (p. 325,) may be acceptable to some readers, particularly to those who have never seen the work, and probably never will, as it is *very* scarce. This extract alone, rightly consi-

dered, confutes the doctrine of endless misery.

"Is the character of God, as the *Father of mercies*, and God of pity and grace, limited to this world only? Why should it not be supposed, that the infinitely benevolent Deity is the same good being to all in the other world, that he is in this; and that he has the same good and kind intentions in the punishments of the next state, that he has in this, namely, the advantage of the sufferers themselves? This is certainly most agreeable to the natural notions we entertain of God, and it is most agreeable also to the ideas which the scriptures give us of him. For they represent his mercy under the emblem of the tenderest passion in man, that of a father's pity towards his children; yea, they describe it by speaking of him as pitying us in our afflictions, and (speaking after the manner of men) as grieved at the heart *for the misery of Israel.* And why should not those representations of the mercy of God be extended to the future world?" [No, he is represented to be quite a different being, very angry, and seeking revenge.] "Surely a change in the mode, and place, of wicked men's existence, will not infer a change in the nature of that God, who is the same, *yesterday, to-day, and forever*, and must, in the other world as well as in this, be disposed to make it evident, that he is a being of boundless and inexhaustible goodness.*****

"*If ye, being evil, know how to give good things unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?*" What now is the temper and conduct of fathers on earth? Though they are evil to-

wards their offspring, they readily do them good, as they are able, and as readily chastise them for their profit, when they need correction: they do not put off the bowels of parents, and punish their children without pity, having no view to their advantage. This would be nothing short of cruelty, in a parent, and shall we say that of our Father in heaven, (who, instead of being evil, as all earthly fathers are, more or less, is infinitely good, and which we cannot suppose of any father on earth, till we first divest him of the heart of a father.) Can it reasonably be conceived, that *that* God, who calls mankind his offspring without exception, and himself their Father, should *torment them eternally*, without the least intention to do them the least *imaginable good*, as must be the case, if the doctrine of never ending misery be true? Will not God be as truly the father of wicked men in the other world as he is in this? And if he punishes them there, must it not be in the character of their father, who desires their good, and corrects them with a kind intention to promote it? No good reason, I will venture to say, can be assigned, why our Saviour's argument, founded on the nature of things, the relation that subsists between God and man; I say, no good reason can be given, why our Saviour's argument, *much more will your Father in heaven give you good things*, should be confined to the present, and not extended to the future world. And the only thing that has led most writers to confine the pity of our heavenly Father, and the merciful intentions of punishing *his* rebellious children to the present life, is, the *notion they* have previously imbibed of *never ceas-*

ing misery; which having no real foundation in the scriptures, which I think has been abundantly proved, we are at liberty to conclude that the designs of punishment in the future world, as well as in this, is to *discipline wicked men,* and in this way to effect their own personal, as well as general good."

It was in this respect, relating to future punishment, that Chauncey, and others I have noticed, except two, differed from Murray: but I class all those together as Universalists, who believed in the gospel preached to Abraham, and that Christ is the Saviour of all men, according to 1 Tim. iv. 10. not regarding some different opinions among them, concerning how the Universal Parent will deal with his children hereafter. All I aim at in this work is, that all will be saved; and if saved and made happy, I care not how, just as God pleases. He knows best, and we know but little, but that he will take care of his children, and preserve them from all harm, (and if chastisement hereafter is necessary, it will be no more than for their good,) I have no more doubt, than that a good and kind parent, here on earth, will take care of his children, and provide for their comfort and happiness. This all Universalists believe, and in this we are all agreed. But as Murray well observes, "What the Father of spirits will do with those who go out of the body without being made acquainted with the things that make for their peace, what will be the situation of such spirits, is not for me to determine. I think it possible to bring individuals acquainted with the truth while absent from the body, else I could have no reasonable

hope that any infant could be made happy, if nothing can be done for them hereafter. God, in his holy word, hath given us assurance, that every knee shall bow, and every tongue confess, to the glory of the Father; and as the name Jesus is literally *Saviour*, what is it but that all shall confess him their Saviour, to the glory of the Father? But we see that all men do not confess Jesus here, for all men have not faith, nor can they, until God shall graciously please to bestow this blessing, for faith is the gift of God. '*Secret things belong to God, but things revealed, to us and our children.*' It is very plainly revealed, that '*Jesus is the Saviour of all men,*' and that '*he gave himself a ransom for all, to be testified in due time.*' But, perhaps, it is not so clearly revealed, when this *due time will be.* To confess the truth, I find it sufficient for me to consider every creature in the hand of God, whether in or out of the body. I can have no idea of any one making atonement for their own sins, here or hereafter, by any thing they could do or suffer. Jesus Christ is a complete Saviour, or he is no Saviour at all." In this all Universalists agree, that all will be saved, and this is enough; and as Murray observes in another place: "Wherever I find a man preaching Christ as the Saviour of the whole world, he shall have my heart and my hand. There are from the same Spirit a diversity of gifts; and it is proper that we should cherish toward each other a spirit of liberality." Speaking of some Universalists, with whom he did not agree in opinion, respecting punishment for sin hereafter, he says, "I am better pleased to find them for *universal* salvation any way, than if they were

labouring to prove the eternal ruin of the greatest part of God's offspring."

About 10 years after Murray began to preach in this country, Elhanan Winchester became a preacher of the doctrine of the restoration, according to Chauncey's system. Winchester was born at Brooklyn, Mass. in the year 1751. At about the 19th year of his age, he began to deliver lectures, and in a few years he became a very popular preacher of the Baptist order.

In his travels, early in the year 1778, a friend on whom he called, handed him a book, (which has been noticed, p. 259,) called the "Everlasting Gospel," written by Paul Seigvolck. Winchester, by looking in it here and there, soon pesceived that it was the design of the author to prove what was entirely new to him; but though he was impressed with some arguments that he happened to see, he concluded they could not be true, laid the book down, and was determined to think no more of it. Travelling through the country, and preaching, he had many opportunities of conversing with ministers of different denominations; he could not avoid often conversing with them, sometimes on the subject, and proposing to them the arguments he had seen in favour of Universalism, which to his surprise he found them unable to controvert; but he still was an opposer of the doctrine, and sometimes preached against it with a zeal proportioned to his fear of being overcome by it. But notwithstanding his resolution not to think of the arguments he had seen in Seigvolck's book, the truth was gradually gaining on his mind, and frequently transported him, when engaged in conversation, to state its

evidence so plainly as to convince his company beyond recovery, and to strengthen the impression on his own mind, which he meant to resist. In the year 1780, he was solicited by the Baptist church in Philadelphia to stay and preach with them. Great additions were made to the church under his ministry—thousands attended his preaching, and most of the clergy of all denominations embraced every opportunity to hear him. While his popularity was increasing, and all seemed to approve, he himself was far from being satisfied. He had conversed with several who had been convinced by Murray; and he had several times preached among the German Baptists, within 8 miles of Philadelphia, who held to the doctrine of the restoration. A friend gave him to read, Stonehouse on the restoration of all things; and while at Philadelphia he searched for and found Seigvolck's book, which he had given a slight reading between 2 and 3 years before. He says, "It was the very first book that ever gave me the most distant hint of the glorious system that I now hold forth!" He now (in the 29th year of his age) read it with the greatest attention, by which means he became so far convinced of the truth of the doctrine, that he began to express among his friends a *hope*, that in the dispensation of the fulness of times, God would gather together all things in Christ.—When asked, with surprise, whether he believed this? he repeated that he could not but hope it. This soon came to the ears of a minister, his particular friend: this friend, meeting him in the street, began very abruptly upon him, with the *report* he had heard, and directly told him, "If

you embrace this sentiment, I shall no longer own you as a brother!" A declaration which he maintained with the hateful obstinacy of his sect, never speaking to him afterwards, and refusing to give his hand, when they met. What kind of a Universalist must he be, who would thus act towards a brother, on account of a difference of opinion? No Universalist at all: because their religion, nor the spirit of it, shuts out no man for any opinion. A Universalist can speak his mind freely, without any fear of censure, or losing the friendship of his brethren, or fear of excommunication.

Winchester saw the storm that was gathering and coming all ahead, and it was time now to conclude whether to lower sail, or keep it up, and bear away and scud with the heart-cheering gale of Universalism. Or in other words, to conclude in his own mind whether to renounce, or continue in the faith and defend it. For this purpose he confined himself to his chamber a month, except on the Sabbath, and spent it in prayer and carefully examining the scriptures; when he became so well convinced of the truth of the doctrine, as to know it to be his duty by no means to deny it. His determination was now formed, in clear prospect of the loss of his numerous circle of friends, his support, his fame and character; and he prepared himself for the sacrifice, when the trial should come.

His manner of preaching remained much the same as heretofore, holding forth the death of Christ and salvation for mankind in general terms, without specifying in particular a belief in universal restoration. This was sufficiently liberal

to give offence to some, who came no more to hear him, like many in the present day, who hate to hear that all men will be saved.

In the latter part of January, 1781, a number of the chief members met him, to be certified whether the report concerning his sentiments was true. He acknowledged his faith; and the result of the conference was, that he should not preach Universalism, nor introduce it in private conversation, unless attacked, or requested; and that they, on their part, should not mention the matter to his disadvantage, but endeavour to keep it close. But before they parted for the evening, some of his brethren wished to know the reason for his belief; and after some debate among themselves, whether he should or should not, (fearing some of them would become convinced no doubt, it was agreed that he might read to them such passages of scripture as he pleased, but without a word of comment. He did so, and several of them were convinced.

From this time to the end of March the agitation of the public mind continually increased.—Many came to converse with Winchester on the doctrine of the restoration; some embraced it, while others violently opposed it, till the difference of opinion among the members of the church grew to the rancor of party spirit.

On the first Sabbath of April, Winchester was to preach at Germantown, among the German Baptists, who, as I said before, held to the restoration. As he was leaving the city on the Sabbath morning, he found that a number of ministers had arrived from the country, on the private request of his opposers, to hold a public dispute

with him; he departed for the place of his appointment. During his absence a report was industriously circulated that he had fled to avoid an interview. On Monday, the multitude was assembled in the meeting-house, impatiently waiting for the dispute. His opposers were reproaching his friends with his flight, and clamorously vaunting over them, when Winchester entered with a serene countenance, and took his seat. A sudden change came over the assembly; his friends were relieved from their anxiety, and they who had boasted so much in his absence, feared to encounter him when present. The vote of the assembly was then read, by which the parson, Boggs, had been selected to dispute with Winchester. Boggs then rose, and thus addressed the people—"I am not prepared to dispute with Mr. Winchester. I have heard that he says, it would take six weeks to canvass all the arguments fairly on both sides; and I suppose that he has been studying on the subject for a week or more, and I have not studied it at all." Discovering that there was to be no debate, Winchester then requested the privilege of explaining and defending his own sentiments for two hours, and finally only for one hour; but, as might have been expected, they who dared not meet him on equal ground, dared not now allow him to exhibit his strength; his request was wholly refused. They saw, however, the necessity of providing some business worthy of the great preparation that had been made: and accordingly one of the ministers arose and said that "their business was not to debate with Mr. Winchester, but to ask him whether he be-

lieved that bad men and angels would finally be restored." The rest immediately agreed that this question should be put to him. "*Do you believe in Universal Restoration?*" Winchester's friends objected to his answering this question, unless he had leave to vindicate his sentiments; but he arose, and observing that he feared no use which could be made of his words, told them plainly that he did believe the doctrine of the *Universal Restoration*, and was willing, and ready to defend it. After some conversation, the ministers present advised the church to obtain another pastor.

Winchester was now about thirty years old. This public interview put an end to that reserve which the intreaties of his friends and his own dread of contention, had caused him for some time past to maintain in his preaching. He now came out boldly in support of Universal Salvation, and continued to preach it during his life.

As he and his followers were destitute of a house for public worship, the trustees of the Pennsylvania University freely allowed them the use of their Hall. Here Winchester delivered, for the first time, his sentiments plainly, from Gen. iii. 15. of the *seed of the woman bruising the serpent's head.*

The opposition to his meeting was general and bitter. The weak-minded were appalled at the audacity of a man who dared to deny infinite wrath and endless torture; the bigotted abhorred what was to them so entirely new, and the preachers, who drew their support from the common doctrines, were very ready to join in the hue and cry. Some called his doctrine de-

ism, and predicted that he would soon become an atheist, and others, that he would abandon himself to the most infamous licentiousness. All manner of evil was said of him, as of Murray, and as had been said of Relly, in England. Many ministers, who were opposers of the doctrine Winchester preached, who were thought to be very good men, now showed what a spirit they were of, by the spirit of persecution they manifested.

Winchester found himself, however, attended by a respectable congregation. Nearly half of his late church followed him, and with him were excommunicated. And there were some of the first men in the city who were not afraid to countenance him: among these were Dr. Franklin, Dr. Rush and Dr. Priestley,* who were universalists; and the most celebrated character of all I have yet noticed, I may mention General Washington, who countenanced both Winchester and Murray. He honoured the latter with marked and uniform attention. I have said before, that men of great minds have generally disbelieved the doctrine of hell torments. It has been mostly the ignorant, or those who have not had

* Dr. Priestley was a Unitarian Universalist: he believed, as many do, in the sleep of the soul until the resurrection, when it would be raised immortal and incorruptible, and therefore incapable of sinning, (see pp. 173, 174.) Winchester was a Trinitarian, but notwithstanding this difference in sentiment, they were intimate, and fellowshipped one another, as brethren; thus setting an example what all others should do. Priestley wrote and published abundance, on various subjects, theological, philosophical, historical, political, scientific, &c. It is a matter of doubt whether there ever was a man that exceeded him in learning and universal information. His intellectual powers continued unimpaired to the last. He died in Northumberland, Penn. on the 9th of February, 1804, aged nearly 71. A few minutes before he expired, he expressed his strong confidence of rising and meeting his friends in a better world. His last words were, Farewell till the morning of the resurrection.

strength of mind sufficient to overcome the prejudice of education, (i. e. what they heard from their parents and preachers, and read in books, when children, or from the mother, to the press, and from the press to the pulpit, this doctrine, of the wrath of God, and everlasting misery, has been taught for hundreds of years past, to the disgrace of the Christian religion, or to the mild and merciful religion of Jesus.)

It is not likely that if General Washington had believed in this doctrine, he would have appointed Murray chaplain in the army, and besides made him such offers, that had Murray accepted, he might have been independent; which when Washington was informed he refused, he said, "Mr. Murray will live to be old, and repentance will be the companion of his age." Murray lived to see the prediction fulfilled as to age, but "it is well known that he was accustomed to withdraw from the approaches of affluence." But to return to Winchester.

He continued in Philadelphia about 6 years, occasionally preaching in the country; after which he travelled extensively, first in England, where he went in the year 1787, and continued there upwards of 6 years and a half, preaching to large assemblies; and then returned to America, and continued travelling and preaching till about the first of April, 1797, when he delivered a sermon under strong impressions that it would be his last, from Paul's farewell address to the elders of the Ephesian church.

He never entered a pulpit again. His death was fast approaching, and he contemplated it *with* calmness and joy. On the morning of his

decease he requested two or three women, who were sitting by him, to join in singing a hymn, (the Christian's farewell, or dying saint's song,) observing at the same time, that he might expire before it should be finished. He began with them; but his voice soon faltered, and the torpor of death fell upon him. They were disconcerted, and paused; but he reviving, encouraged them to proceed, and joined in the first line of each stanza, till he breathed no more. This was at Hartford, Conn. on the 18th of April, 1797.—The asthma was the cause of his death, with which he had been afflicted, more or less, for several years. His funeral was attended on the 21st, by his numerous, sorrowing friends, and sympathizing people. Parson Strong preached a funeral sermon from Heb. ix. 37. Though an opposer of Winchester's sentiments, yet he gave him an excellent character for piety, and for his faithfulness in preaching the doctrines he believed. The truth is, Winchester was such a benevolent, kind and charitable man, that he was beloved by all, not only those of the same faith with him, but by all who knew him, however much they might be opposed to his doctrine of the universal restoration.

He respected the tender feelings of all Christians, indeed of all men; was charitable to their ignorance and absurdities, and treated all men with meekness and kindness, his opposers, as his friends. For as I have intimated before, this is the natural effect of the doctrine he believed, that as God loves all, and all are objects of his mercy, all being his children, and as a kind and tender parent, he chastises them no further than

for their good and amendment; and thus all being brethren, all should be kind one to another. It is a blessed doctrine to lead mankind in union, and to bear and forbear with each other. This Winchester well knew, and acted according to his faith.

His publications amounted to nearly forty, though most of them are small duodecimo books and pamphlets. His principal works, and which have been most read, are his Dialogues on Universal Restoration, 12 mo. and his work on the Prophecies, 2 vols. 8 vo. which contain a course of 42 Lectures, which he delivered, and published while in England. I cannot believe in so severe and long protracted punishment for the wicked, as Winchester holds to. In these Lectures, he understands and interprets the scriptures in exactly a literal sense, maintaining, agreeable to 2 Pet. iii. 10—13. Rev. xx. 11—15. and xxi. 1—5, and other similar texts, that at some future time this globe would become melted with fervent heat, and would be as melted metal, and the wicked would be raised with bodies that could not consume, and they would suffer for thousands of years in this liquid heat!— But we must recollect that Winchester was once a rigid Calvinist, and held to all the cruelties and unmerciful doctrines of that sect; and relinquishing the idea of an endless hell, and maintaining that punishment was *limited*, and consequently could bear no proportion to an endless state of suffering, he made a very great advance from such horrid error towards the truth.

He believed, as he holds forth in his Lectures, *that in* process of time, probably 42,000 years,

in which the wicked would continually suffer in this lake of fire, this globe would become thoroughly purified and renovated, and be made the new creation, or new heavens and new earth, of which we read, and prepared for the hapyy abode of all mankind; that is, this world then will become a local heaven, when all shall be subdued, renewed, and made happy forever.—So he understood Ps. lxv. 17. and lxvi. 22. 2 Pet. iii. 13. Rev. xxi. 1, 2.

I don't know that there are any Universalists in the present day, who believe in such terrible punishment: though there are many who believe in a future limited punishment; but they generally hold that the punishment will be mental, not corporeal; that it will consist in remorse of conscience, grief, and repentance for sin; and He whose mercy endureth forever, will be merciful to them, and thus being made sensible of the goodness of that being against whom they have sinned, and as it is the goodness of God that leadeth to repentance, this will be a godly sorrow, which will work repentance unto their salvation and restoration. This class of Universalists do not believe that God will punish them in wrath, but as a good and kind parent, for their good. In that they believe all must repent here or hereafter, for whatever evil they have done, and all will have forgiveness, I would advise all to repent and amend in this life, to shun all evil: this is the only way to be happy.

Notwithstanding Winchester's ideas of a literal lake of fire and brimstone, and so long a period of suffering for the wicked, and so severe as to be beyond the bounds of reason and mercy, he

has done much by his preaching and writings for the cause of truth and universal benevolence, and opened the eyes of many of the blind, even so blind as to believe in the endless wrath of God and everlasting misery. This is the greatest of all intellectual blindness, and for the day in which he lived, and considering that he came out of the Egyptian darkness of Calvinism, he did well.

His Dialogues on the universal restoration are an unanswerable refutation of the wicked and cruel doctrine of endless misery: and though his writings make too near an approach to the cruel doctrine as taught by Bunyan, Edwards, Emmons, and other writers that I have noticed, yet there is no comparison between his doctrine and theirs; for limited or finite, can bear no proportion to unlimited or infinite duration: it is not so much as a grain of sand to the whole world, if the world was turned into fine sand; nay, not all the vast and innumerable worlds that float throughout the boundless ether. And if the pious Winchester's doctrine, of misery in a lake of fire and brimstone for 42,000 years, although it was to terminate in good, on serious consideration of it. it must strike the mind with horror, what then must be our feelings if we believe this misery will extend *ad infinitum*, to be absolutely without end, and no good to result from it. O surely this can never be! It is too God-dishonouring and cruel, to be admitted for a moment by any one who has the least regard for the character of God or love for his fellow-creatures.

Winchester had been intimate with the celebrated John Wesley, and had much conversation *with him* on the subject of the final restoration.

He was in England when Wesley died, which was in 1791, six years before Winchester's decease. Some years before Wesley's death, according to Winchester's account and Wesley's own writings, he became a believer in the salvation of all men.

After Winchester's return to America, he published a poem, composed by Wesley, which is fully and clearly expressive of the infinite and immutable love of God, and of his free grace to every soul of man, and showing that, finally, every soul of Adam's posterity, would become swallowed up in the great ocean of divine love. In connection with this poem, Winchester states, that Wesley informed him that he was fully convinced of the truth of the restitution, or restoration, of all things, though he had not yet opened his mind on that subject to the world, because he believed that the public mind was not yet ripe for it, &c. but that he had written a sermon on that subject, and left it with a printer, with orders to publish several thousand copies, (and had paid the printer therefor,) with strict orders to have none of them sold, but to have them handed out gratis to the world.

A writer, speaking of Wesley's learning, says, "he was a Greek scholar, and well knew how to apply the words forever, everlasting, &c. according to the true meaning of the original, and agreeably to the true, limited sense of the original speaker, when applied to limited subjects and finite things. When he said forever, everlasting, &c. he did not always mean endless.

"Why have we never seen some of Wesley's publications, or public testimony against Univer-

salism, if he had considered it an error? As a faithful witness of truth would he have neglected this important part of duty? The answer is easy. He was himself a firm believer in universal salvation: at any rate, the latter part of his life; and extended the doctrine further than any author I ever read." The writer means, because he even believed in the immortality, and restoration of brutes.* But all this, and whatever more testimony that might be produced, short of his own confession that he believed in the salvation of all men, would, it is probable, be disputed. I shall therefore refer to his own writings, and the reader may judge for himself.

In his 5th vol. of Sermons, p. 189, after speaking of the state of the world, occasioned by sin, he says, "It will not be always thus; these things are only permitted for a season by the governor of the world, that he may draw immense, eternal good out of this temporary evil. This is the very key which the aposple himself gives us in the words above recited, *God hath concluded them all in unbelief, that he might have mercy upon all.* In this view of this glorious event, how well may we cry out, 'O the depth of the riches both of the wisdom and knowledge of God!' Although for a season his judgments were unsearchable and his ways past finding out. It is enough, we are assured of this one point, that all these tran-

* On this I would just remark, that he could not, nor neither did he believe that brutes were liable to eternal punishment, or any punishment hereafter. Therefore, he could not believe that mankind are liable to such punishment; if so, they are in a far worse and more dangerous condition than brutes, and mankind had better all have been brutes, or without reason, than that one out of the human family should forever be miserable.

sient evils will issue well—will have a HAPPY CONCLUSION, and that 'MERCY FIRST AND LAST WILL REIGN.' He will never intermit the blessed work of his Spirit until he has fulfilled ALL HIS PROMISES, until he hath put a period to *sin*, and *misery*. and *death*, and re-established universal holiness and happiness, and caused all the inhabitants of the earth to sing together, Hallelujah! the Lord God omnipotent reigneth," &c.

In page 202, after speaking of the wretched and unhappy state of millions, occasioned by sin. he says, "Miserable lot of such innumerable multitudes, who, insignificant as they seem, are the *offspring of one common Father*, the creatures of the same God of Love! Then certainly, like a merciful Father, he will not suffer them eternally to perish." And again, in page 203, he adds, "So there will be no more sorrow or crying. Nay, there will be a greater deliverance than all this; for there will be no more sin." And in page 177, after speaking of the present awful and wretched state of man, he says, "Such is the present state of mankind, in all parts of the world! But how astonishing is this, if there is a God in heaven, and if his eyes are over all the earth? Can he *despise* the work of his *own hand?* Surely this is one of the greatest *mysteries under heaven?** How is it possible to reconcile this either with the wisdom or goodness of God?"—[Ah, truly, this is just what we say—that it is impossible.] "And what can give ease to a thoughtful mind, under so melancholy a prospect?" [Yes, to think that only one fellow-creature will be eternally miserable.] "What but the consideration, that things will not always

be so; that another scene will be opened. *God* will be jealous of his honour, he will maintain his own cause. He will judge the prince of this world, and spoil him of his usurped dominion.—He will give the heathen for his inheritance, and the uttermost parts of the earth for his possession.**** It is decided that the world of mankind shall belong to Christ, and that Satan shall be cast out, and have no power within the bounds of Christ's kingdom."

And page 171, is on the same subject of the deliverance of all men from sin and suffering—"And death, the last enemy of man, shall be destroyed at the resurrection."

In page 156, he says, "Allowing the whole creation now groaneth together, under the sin of man, our comfort is that it will not always groan. The *whole creation* shall then be delivered both from moral and natural corruption. And the WHOLE RACE OF MANKIND shall know, and love, and serve God, and reign with him forever."—If the *whole race of mankind* shall love and serve God, then surely all will be saved. More full and complete universal salvation I never heard preached, or saw written, by any Universalist, than this of Wesley. It is his own language, *verbatim*, and widely different from modern Methodism. It is observed by a late writer, that "Wesley was far from believing that the term HELL, (so much used among modern Methodists,) ever once signified, or meant endless misery. Nay, more, he was so far from believing that the term HELL signified or meant, a state of endless misery for any soul, that he did not even believe, that *by the mere* term *hell*, was meant or signified a

state of misery at all after death; no, not even temporary misery of the duration of a single moment; but clearly shows, in a discourse on that subject, in his 9th vol. that the term *hell*, is a translation of the Greek word *hades*—that the word *hell*, in English, signifies precisely the same thing as *hades*, in the Greek; not a place of misery, any more than a place of happiness, but simply the grave, or state of the dead, and as truly the place of the righteous as of the wicked, until the resurrection. Then he says, all its *captives* shall be delivered, and death and hades, or hell, shall be utterly abolished forever. And in page 171, 5th vol. after telling us, that all error, pain, and all bodily infirmities, will cease and be destroyed by death, he adds, "And death itself, the last enemy of man, shall be destroyed at the resurrection. The moment that we hear the voice of the Archangel and the trump of God, then shall be fulfilled the saying that is written, 'Death is swallowed up in victory; this corruptible body shall put on incorruption; and the son of God shall destroy the last work of the devil.'"

I know it can be shewn in many parts of Wesley's writings, that he believed in everlasting misery; but it was in the latter part of his life, (like most others I have mentioned,) that he believed in universal salvation; though he had doubts about everlasting punishment long before.* But to conclude, if any of the Metho-

* I think I am as well acquainted with Wesley as any man can be by reading, having read most of what he published, (and I now think my time might have been better employed,) his Journals, 40 vols. duodecimo, his Christian Library, 40 vols. duodecimo, which contain many of his sermons, Natural Philosophy, 3 vols. octavo, Ecclesiastical History, 2 vols. duodecimo, Brooks' Fool of Quality, a novel improved, 3

dist clergy of the present day, who are anxious for an eternal hell, can prove after all that has been stated and quoted from his own writings, (and more might be quoted,) that he did not believe in universal salvation, then we can say that he was repeatedly in the practice of contradicting himself, or that he believed contrary to what he wrote. But from Winchester's testimony, whose veracity was never disputed, there can be no doubt but that he was, as another writer says of him, a firm believer in the glorious and joyful doctrine of the Salvation of all souls.

How many hundreds besides those I have mentioned, yes, I may say thousands of sincere men, have had their doubts of the truth of this cruel, unmerciful doctrine of everlasting misery. One who wrote nearly 80 years ago, (see page 159,) says, "Far be it from me to impute this cruel doctrine to all Protestants, for I am persuaded, that there is a great number among them, who approve of this blessed doctrine of the restoration; and do not dispeople the glorious kingdom of Christ in such a manner, as those who believe that innumerable millions will be cast off forever."

Out of many who have disbelieved, some have had the boldness to declare against it; and no doubt we should have had an account of many more, if it had not been for a regard for their character, and standing in churches, or societies

vols. duodecimo, magazines, and various other publications and pamphlets. He was about as industrious a man, in his way, as ever lived: he spent not a moment's idle time. Having in his travels come to a ferry to cross a river, and had to wait for a boat, he looked at his watch and exclaimed, "Good Lord! I have lost ten minutes forever."

to which they have been united. And many more would have preached against it, if it had not been on account of their salaries. I am confident there are hundreds of preachers in the present day, who no more believe the doctrine of eternal torment than I do; but they keep silent for reasons mentioned in page 245.* But it will not always be so: after the ice is all broken, and cleared away by others, who dare now venture, then they will come out.

It is certain, that many of whom I have read, and of whom I have had personal knowledge, once believed the doctrine of endless misery, but disbelieved it when they became advanced in years, and more seriously considered of it, and have been more able to divest themselves of the prejudices of education. The sooner people begin to seriously consider about their poor fellow-creatures being tormented eternally, and to think how contrary it is to the little love and mercy that they feel, and how much more it must be to the infinite love and mercy of God, the sooner they will disbelieve it. I began to consider of it, and to doubt, at about the age of five and twenty, when I preached the doctrine. Though it often felt very disagreeable, and it appeared to me to be cruel, that a fellow-creature should be pun-

* It is stated in a New-York periodical publication, (June 1, 1822,) that a calvinistic clergyman, in conversation with several persons, declared, "I am a believer in Universalism, so is every man of sense and intelligence in the world. The doctrine is not only *rational*, but *scriptural*. A man must be a great skeptic, an arrant fool, or a consummate knave, to withstand the flood of testimony in favour of this sentiment. I do believe *all men will be saved;* but it will not do to preach it." Why, sir? "I cannot get supported handsomely and comfortably if I was publicly to avow this doctrine." The truth will come out sometimes, when it is even against the character and interest of the speaker.

ished forever for sins committed in this life, and done in consequence of unavoidable fallibility, imbecility and ignorance; but I thought it must be so, as all of every sect, both Catholics and Protestants, believed it, and all great and reputed good men, that I had then read, taught it.—I was diffident of my own judgment; I thought it presumption in me to presume to believe contrary to those great characters, not having read or heard of one that disbelieved it. I waded through the mud and mire of the doctrine, all the time afraid I should go to hell, do all I could to avoid it. I prayed, and prayed; but all I could do, I could not think, if it was to so happen that I should die, that I was fitted or prepared for heaven. I know how to pity you, ye serious souls, who believe this most horrid doctrine, and are afraid you will be damned forever, and as preachers often express themselves, be a companion of devils and damned spirits to all *eternity*. O it is dreadful: I have passed through all the agony that many at times feel. I can't tell the half of it—a fearful looking for, and fiery indignation of an angry God—enough to drive a man distracted. To be short. I continued believing, and sometimes doubting the dreadful doctrine, till about the age of thirty, when at the breaking up of a meeting I held, which a Universalist had attended, the first one I had ever seen, as there were but very few in that day, now 30 years ago, who invited me to call and see him. Next morning I did so, when he handed me Chauncey "On the Salvation of all Men." I tarried at the house of this kind man till I read *the book*, and then returned home, instead of go-

ing on the Circuit; and never have I doubted the unchangeable love of God to all men a moment since. After having received some light from Chauncey, I entertained different ideas of God. I saw that he was not such a wrathful, angry Being, as he had been represented. I now believed in him as a Being of infinite love and goodness, and that he never was angry at me, nor no other creature. I found the wrath was in the creature, not in the Creator. I found it true, according to the apostle, we that believe do enter into rest—a rest from all those slavish, horrid fears, &c. and to love God, because he first loved us. And if this publication has an effect in thus relieving one serious soul, I shall be thankful, and think that I have not written in vain. The reader will excuse my digressions.

In the year 1795, a work was published, written by Joseph Huntington, (Coventry, Conn.) entitled "Calvinism Improved, or the Gospel illustrated as a system of real grace, issuing in the salvation of all men." Although he appears to be convinced of the truth of God's love to all, instead of a part, and the final salvation of all men, yet from some cause best known to himself, he did not preach it while living, (like many other preachers, who believe, but still keep silent on the subject,) but continued a preacher of the Presbyterian order till his death, which was in the year 1795, two years before Winchester's.

It is stated that "he left a provision in his will for the publication of it; but the devisee, on whom the publication devolved, not agreeing in sentiment with the devisor, yet unwilling to lose

the property so left, applied to the Legislature, who appoinled three clergymen to examine the work, and prepare it for publication. They performed the task, and the work was published as they dictated. But it so happened that a duplicate copy of the work was left in the hands of a confidant, who declared that the printed volume varied materially from the manuscript, which, as the three clergymen were rank Calvinists, is not at all unlikely. One of the clergymen was Dr. Strong, who, after it was published, wrote an answer to it. When his answer was printing, *Winchester* was in a low state of health, and as he did not expect to live long, wished to obtain a copy of the work in sheets, as it came from the press. The publishers were waited on, and after consultation with the *author*, REFUSED to grant the request, though offered a liberal compensation. This speaks volumes. Yet Winchester lived to read this contemptible performance, but not to answer it. Winchester died singing the praises of redeeming love; while the Doctor, by the account of his friends, (published in the newspapers in December, 1816,) died *in the dark*, as to future prospects. Let those who say that our faith will do well enough to live by, but not to die by, think of these FACTS.

I have not room to take particular notice of several things in *Calvinism Improved*, which I consider to be very absurd: but probably it was, as above intimated, partially the production of real Calvinists. But be that as it may, there are many pages of the work which contain sound and incontrovertible arguments in support of *universal salvation*.

Speaking of that which is thought to be so necessary to restrain people from sin, he appeals to facts, and says, "The fear of punishment after death, never yet had any power to restrain a sinner from sin, much less to make him love virtue.

"The most obdurate in wickedness, in all ages, have believed in the doctrine of hell torments as much as a hardened sinner can believe any thing of the invisible world. They have always been wont to allude to those torments in their common conversation, they have hell and damnation in their mouths all the day long.—But did all this ever in the least prevent their stealing, cursing, swearing, fighting one with another, and all manner of wickedness they were addicted to? Never in the least. Now if any imagine that the most extensive doctrines of divine goodness will make hardened sinners worse than they now are, they must be unacquainted with human nature, and the common ways of the world.

"Give an old, veteran, prophane sailor, a guinea to refrain from swearing in your hearing, and he will not swear a word. But threaten him with hell and eternal damnation for his sins, and he will laugh at you, or damn you for your advice. It is a fact, that in all ages, the world throughout, they never did mend their ways, from any thing in the invisible world. It has ever been a fact, that those who have believed in a hell, and have had damnation in their mouths, have gone on most daringly in wickedness." p. 198.

"The Papists and Arminians have often told us that our doctrine leads to licentiousness, and that, if they believed the infinite, stedfast, immu-

table love of God, and the efficacy of what Christ has done, as we do, in respect to our salvation, they would indulge themselves in all manner of sinful lusts and pleasures. While they believe not this glorious doctrine, they may think as they say; but did they sincerely believe it, they would find the cords of divine love very different from what they imagine.

"What great things has slavish fear or terror ever done to make men holy. If it keep some from even daring crimes in the sight of men, they will still be just as guilty in the sight of Him who sees what is in the heart; that they wish, and would do evil, if it was not fear of punishment.—In this wish or willingness to do evil, lies all the sin in the sight of God." p. 157.

I would here just add, for the further consideration of those who say, that if they believed all men would be saved, or believed in the unlimited, unchangeable, universal love of God, which is the same, they would gratify themselves in sin, is not this the same as saying, "if I was under the government of a king, and knew that he loved all his subjects, and was kind to all, and all his laws were equitable and just, and I knew that he would forgive me if I violated them, I would disregard him and trangress his laws all in my power? But if I knew he was a wrathful king, and punished those severely who transgressed any of his laws, or displeased him, then I would endeavour to please him, and be an obedient subject. Now, reader, what would you think of the man who should make such a declaration? Would not you think that he was either

insane, or that he was an absurd, inconsistent, unprincipled being? See pp. 112—114.

I must make one more short, incontrovertible extract from the last mentioned writer. He says, "According to the limitarian principles, very few, in comparison of the whole of mankind, will ever be saved; and, indeed, that but a very small part, even of those people that enjoy divine revelation, will escape eternal personal damnation; and a far less number, in proportion, among all the heathen nations. On this principle, the gospel is by no means glad tidings of great joy which shall be unto all people, in any common, natural sense of language; but it is very bad news, doleful tidings to all nations or people.—Take, for example, the inhabitants of the United States, as a people. More than nine-tenths of them, the limitarians suppose, are, at the present, going to eternal destruction, and that a very great majority of all that ever lived here, are now in the intolerable flames of an eternal hell, with torments aggravated more than ten thousand fold beyond what they would have been had they never heard the gospel. How then are the tidings, glad tidings to the people, as such? They are plainly declared as such every where in the voice of the gospel. Suppose one out of an hundred is saved, which is as many as the general aspect of the *limitarian* doctrine will admit; or, if you please, suppose ten out of an hundred, which is going quite beyond the charity of the doctrine; you must still allow that all the rest are vastly more miserable, and will be to all eternity, than if they had never heard of the gospel."

As I have shewn that, according to the limitarian doctrine, the gospel is vastly more severe than the law, and that it is harder for mankind under the gospel than ever it was before, pp. 204, 219, and agreeable to what this writer says of the few that will be saved, see pp. 135, 163—what *wretched* ideas a man must have of the love, goodness and mercy of the Universal Parent, to believe that he will forever torment so many of his own offspring, or *suffer* so many to be forever tormented. Murray, in his travels, got in conversation with a seventh-day Baptist, who told him that he walked 9 miles every Saturday, to preach. Murray asked him "how many his congregation contained?" "About an hundred," said he. "How many of this hundred do you suppose are elected to everlasting life?" "I cannot tell." "Do you believe 50 are elected?"—"Oh no, not 20." "Ten, perhaps?" "There may be ten." "Do you think the *non-elect* can take any step to extricate themselves from the tremendous situation in which the decrees of heaven have placed them?" "Oh no; they might as well attempt to pull the stars from the firmament of heaven." "And do you think your preaching can assist them?" "Certainly not: every sermon they hear will sink them deeper, and deeper in damnation." "So then you walk 9 miles every Saturday, to sink ninety-nine out of a hundred deeper and deeper in never-ending misery." This is orthodoxy. But how, in the name of common sense, can the gospel be "*tidings of great joy to all people*," (Luke ii. 10.) if it is preached that ninety out of an hundred will be lost forever is misery. The Calvinists preach

that the non-elect, which they believe to be the greater part of mankind, will be endlessly miserable. And according to the Arminian doctrine, but few will be saved: then how can the gospel be glad tidings of great joy to all people? Why there cannot be a greater contradiction. The gospel is unconditional glad tidings of salvation to *all* people. And those who pretend to be preachers of this gospel, preach eternal damnation to most people! which must be the cause of great sorrow to all people, instead of great joy; or should be a cause of sorrow to all people, if one of their fellow-creatures should be forever miserable. How astonishingly dark and blind are many preachers and hearers about preaching the gospel! "Never shall I forget," says Murray, "a sermon I once heard in London, from the greatest limitarian preacher I ever attended. 'When the Lord,' said he, 'is seated on his throne, his feeling towards sinners will be very different from those which actuated him when on the cross, he cried, Father, forgive them for they know not what they do. But then, when the trembling nations shall be gathered before him, he who used to behold them with pity's softest eye, will turn upon them a countenance of fiery indignation; and then lifting his eyes to his Father, he will say, Father, God Almighty, damn them! damn them! damn them!' And every time he pronounced the word damn, his voice sounded still more and more terrible, stamping on the floor of the pulpit, and smiting the Bible with his hands; and these sad tidings of bad things made many sad hearts, and caused much weeping and wailing, and anguish of spirit. And

this sermon was called a glorious gospel sermon, and the preacher's praise was sounded by many tongues."* What astonishing ignorance both of preacher and people, when there was not a word of gospel in it. So far from gospel that it was rank blasphemy. I have heard more blasphemy, and taking of the name of God in vain, from the pulpit, than I ever heard from wicked swearers in my life. It has been said, that swearing was first learned from preachers; and there is no doubt of its truth! I would conclude this digression by observing, that there are hundreds of preachers, who call themselves, and are called, gospel preachers, or ministers of the gospel, who never preached a gospel sermon in their lives. They preach always, more or less, about the wrath of God, and that all rational creatures, his own offspring, come into the world under his wrath and curse, and he damns them eternally for being what he made them: and such preaching they call gospel. If he was such a wrathful Being as they represent him to be, he would strike them dead in the very act of defaming him. Many of them say that they commit sin in every thing they do, even in their preaching and praying. No doubt they commit sin in preaching their gospel sermons, as they call them. They commit more sin on Sabbath days than on all the

* They might have called it an orthodox sermon, for the mad language here expressed, accords with that of Edwards, Bunyan, and others, as quoted in the forepart of this work. What shocking ideas they entertain of God, and what an absurd and contradictory religion Antichrist has patched up. When Christ was on earth, he was all pity and compassion; but in heaven he has changed, and become altogether the reverse. They represent him as all wrath, and armed with vengeance; which they ignorantly gather from that text in Matthew, "Depart from me, ye cursed," &c. which I shall soon clearly prove has no allusion to any thing beyond this life.

other days of the week, by blaspheming or defaming the character of God; and this they call worship. But we believe that their Saviour will make the same apology for them that he did for the Jews, "Father, forgive them, for they know not what they do." I now again proceed.

Preaching and writing, proving that Christ is the Saviour of all men, exposing the anti-christian doctrine of an angry God, and the soul-terrific and sickening doctrine of everlasting misery, has greatly increased within twenty or thirty years, as we shall soon see. In the year 1787, a book was published by Wm. P. Smith, entitled "The Universalist:"

> "The seas shall waste away, the skies in smoke decay,
> Rocks fall to dust, and mountains melt away;
> But fix'd *thy word*, his *sovreign power remains*,
> Thy realm for ever lasts, *thy own Messiah reigns*."

And in the year 1795, a small work was published, called "Calvinism and Universalism contrasted," written by Joseph Young, M. D. This little book has been as much read as any thing on the subject. It contains powerful arguments in support of the final restoration, and such as are unanswerable by all the ingenuity of man.—I will spare room for a short extract from the 118th page.

"How can it be possible that finite folly, weakness and wickedness should eternally overpower, baffle, frustrate and defeat the designs and operations of divine love, infinite wisdom, goodness and almighty power? But the Calvinists, to justify the measure of inflicting eternal and never-ending punishment, for transgression committed by finite, weak, fallible creatures, in

time, have laboured to persuade us that every sin is an infinite evil, because it is committed against an infinite being: then it follows, that if one sin be an infinite evil, two sins are double infinite, and three, treble, &c. which at best is most egregious nonsense, as infinity admits of no addition: and therefore, if any one sin be an infinite evil, it destroys all degrees of comparison between crimes, and renders the boy, who takes an apple out of his neighbour's orchard, as criminal as the Jews who murdered Jesus Christ.—As there can be no difference, in degree, between things that are infinite, it is, therefore, demonstrably evident, that no being who is not possessed of infinite power, can do or perform any infinite action, either good or bad. Therefore, the plea, in justification of inflicting infinite punishments on human beings, to satisfy divine justice, for the commission of crimes supposed to be infinite, must fall to the ground. A person would naturally conclude, on being told, that sinners were to be punished in hell, to satisfy divine justice, that there might be a time, at some future period, when justice might be satisfied, and the sinner released; but they tell us that justice is vindictive; that is, so revengeful, malicious and spiteful; and therefore, in this undertaking, as in all the rest, the means are still inadequate to the end; and although good might have been intended, the final consequences are always evil. Yet the Calvinists tell us, it is by this incoherent system of their own fabrication, that the Deity is to display the glory of his divine attributes to all intelligent beings."

In the year 1804, an enlarged work was published by Joseph Young, entitled "The Universal Restoration of all Men, proved by Scripture, Reason and Common Sense." He says, (p. 23,) "The opinion that the ever-merciful God should ever have made even one soul, which he positively knew the devil would torment throughout eternal ages, is monstrously absurd and blasphemous, and so derogatory to the moral character of the Deity, that it is fraught with more malignity than the unpardonable sin of which the Jews were guilty, by insinuating that Christ was in league with the devil, and saying, that he cast out devils through Beelzebub, the prince of devils." If so, what must we think of many of the clergy? But *they know not what they do.* "They are perpetually complaining that their parishioners do not love God; but it is evidently their own fault, because they do not give the Deity his real character, and exhibit him as he really is, the tender, compassionate Parent of the whole human race.

"What they have termed preaching the law, to drive sinners to Christ for mercy, has plunged thousands into a state of desperation, and has sent many frantic souls prematurely into the world of spirits, with horrible ideas of cruelty and partiality in that merciful God, who created them, and all mankind, on purpose to confer on them various blessings here and endless felicity hereafter.**** "Every attribute of the Deity is infinite; it is therefore evident, that he cannot be infinitely benevolent, loving and kind, and also infinitely vindictive, wrathful, implacable and cruel." But this latter is the way that he is rep-

resented, and it is impossible for mankind to love such a being. *God is love*, and love begets love. Every thing begets its like.

Hosea Ballou has published several works in support of the glorious doctrine, which I shall here notice; and that which I think has the preference, is a work, entitled "A Treatise on the Atonement," published in the year 1811, in which the finite nature of sin is argued, its cause and consequences as such; the necessity and nature of atonement, and its glorious consequences in the final reconciliation of all men to *holiness* and happiness. I must make one short extract, and let those answer it who can.

"Did the Almighty know, before he made man, that he would become a sinner? Did he know that he would deserve endless punishment? If the answer is in the negative, it supposes God *to* be wanting in knowledge, and that he created beings at an infinite risk, as he did *not* know what would be the consequences. If the question be answered in the positive, it proves that an infinite cruelty existed in God: for unless that was the case, he would never have created beings, who he knew would be infinitely losers by their existence.

"Those who believe in the system which I am examining, believe in the existence of a personal devil. Then I wish to enquire, which of the two, God or the devil, is in reality, the worse being. God, when he created mankind, perfectly knew that some of them would suffer endless torment for their sins; he must, therefore, have intended them for that purpose. For it is *inconsistent* to suppose the Almighty would cre-

ate without a purpose; and his purpose could not be contrary to his knowledge. The matter then stands thus: God created millions of beings for endless misery, which they could not escape; the devil is desirous of having them miserable, and does all in his power to effect it. Now, reader, judge between these two beings. Had the devil been consulted by the Almighty, when he laid the plan of man's final destiny, I cannot conceive him capable of inventing one more eligible to his infernal disposition, than this which I am now disputing."* p. 100.

Numerous publications have appeared of late years in support of the doctrine of universal salvation. The latest and largest work, containing 448 pages large octavo, is the most important, and in several respects entirely new, entitled "An Enquiry into the scriptural import of the words Sheol, Hades, Tartarus and Gehenna," written by Walter Balfour. The author considers all the passages in the Old Testament where the word *sheol* occurs, which in our translation is rendered, pit, grave, and hell; or all these words are called by one word, that is, sheol, in the original; which he shows was not used by the Old Testament writers to express a place of endless misery: and a number of facts are stated in proof that no such meaning was attached to

* It is a truth according to this writer, and as I have proved in the forepart of this work, that the limitarian doctrine represents God worse than the devil. A nephew, not long since, questioned his uncle (who was an orthodox deacon) thus: Ought a parent, in any case, to discard a child, when the parent has power to reclaim and make him a penitent and dutiful son?—The old gentleman with some warmth replied, No man in his senses would propose a question like that, for the father must be worse than the devil to be guilty of such conduct. Be careful, uncle, said the nephew, how you apply that conduct to God which you very justly consider worse than that of the devil.

this word by them. All the passages are considered in which *hades* occurs, which is rendered grave, and sometimes hell, in our common version; and it is shewn that hades, in the New Testament, corresponds with sheol, in the old. And this word hades, is no where used by Christ or his apostles, to express a place of endless misery. And the word *tartarus*, (2 Pet. 2, 4.) is considered, which is also rendered hell, in our translation. And it is proved, (as I have heretofore shewn,) that the Jews received their ideas of punishment in hades, tartarus, or hell, from the heathen. And he proves, by a number of facts, that gehenna, which is translated hell, in our version, was not used by Christ, nor any of his apostles, to express a place of everlasting misery. All the texts in the New Testament, where *gehenna* occurs, are considered; and it is proved that our Lord used the word, *not* to express a place of misery hereafter, but the temporal calamities which came upon the Jews of that generation; (which may be clearly seen when I come to consider some passages which are understood by limitarians to mean endless punishment.) In short, the object of Balfour's book, from beginning to end, is to show that hell is not a place of eternal torment, as has been long believed. The author proves, incontrovertibly proves, that the sacred writers did not consider hell as a place of endless torment, as has been supposed. He has proved, that no prophet, in the Old Testament, nor our Saviour or his apostles, ever used the word hades, gehenna, or hell, to express a place of endless torment to any poor, finite, fallible creature.

There has been a reply to this book by J. Sabins, (pastor of the first Presbyterian church, Boston,) in six Lectures, delivered in the Universalist church, Charlestown. And there has been *abundance* written and preached, of late years, against this blessed doctrine—against the gospel preached by God to Adam, and to the patriarchs, and by all God's holy prophets since the world began. And what does all their writing and preaching against it, and endeavouring to support the kingdom of Satan, amount to?—If any thing, it only makes the doctrine increase the faster. And what will become of all their writings against this blessed and comfortable truth, when the works of the devil are all destroyed? (1 John iii. 8.) And the devil himself too? (Heb. ii. 14.) The reader may judge.

He who undertakes to write on a subject for publication, should first well understand the subject on which he writes. But it does appear to me, that those opponents, which I have read, display a deal of ignorance of the doctrine of Universalism, or else they intentionally misrepresent it; but it is most charitable to impute it to their ignorance. The whole of some publications against Universalism, are downright falsehoods and misrepresentations, containing not one sentence of truth. And some writings, even by the priests, are full of slander; and though they are told to *speak evil of no man*, yet notwithstanding they speak evil of thousands. They charge the Universalists with being drunkards, and, in short, with every thing that is bad. But the great lie which they keep all the time hammering at, is, that the Universalists expect to go to heaven with

all their sins—the most wicked, when they die, go right to heaven without any change of heart—if a man, directly after having committed murder, happens to be killed, he goes right to heaven. All this, and more, is charged against them in a book lately published by Seth Crowell, a Methodist preacher. In page 83, he says—"Well done, good and faithful servants, &c. drunkard, well done, atheists, blasphemers, adulterers, and ye who have devoured widows' houses, well done, good and faithful servants, &c. I don't blame you for not feeding and clothing me, &c. and to show you how much I am pleased with your conduct, enter ye into the joys of your Lord." And a deal more of such rant. All the antediluvians, as wicked as they were, as soon as they were drowned, all went right to heaven, &c. Now in all the Universalist books I have read, and I believe I have read them nearly all, I never read of Universalists believing any such things. But they all say, that no man can go to heaven till he becomes holy, or till he is made so—that holiness and happiness are inseparable. They teach that every man will suffer for sin, and that no sin will go unpunished. Yet their opponents will have it, that Universalists expect to go to heaven with all their sins. They had better look out for their hell; for they will have their part in it for their slander, if for nothing else. To what must we impute all their misrepresentations and falsehoods—to ignorance, or wilfulness? It is almost too uncharitable to impute it to the latter: therefore we will impute it to their ignorance and stupidity. But we will leave them, and proceed.

Besides the works to which I have above alluded, in support of universal salvation, there are ten periodical works, which are published in the principal cities and towns in the United States. Several of these are published weekly, others semi-weekly, furnishing means of correct information to those who by their distance from meetings of Universalists, or other circumstances, are prevented from hearing the preaching of the gospel of universal grace. And, indeed, giving to every class and denomination of readers, who wish to become acquainted with the doctrine, an opportunity to read and judge for themselves.

It is said that 10,000 copies of these different papers are circulated in the United States.—Their effects are realized to be two-fold; they prevent the introduction and spread of partial and unworthy sentiments of God and his salvation; and they tend to establish the knowledge of him who is good unto all, and confirm the faith of the restitution of all things.

"From the number of public papers devoted to the propagation of the gospel, it may be naturally inferred that the number of believers must be respectable." There is in the fellowship of the 'General Convention of Universalists,' and its several branches or associations, about 140 preachers. Several of them are respectable for their scientific and literary attainments, and most of them men of good information. I may safely say that there are 300 societies in the United States.* It would take up more room

* The following is a statement of a few of the number of societies and places of location, in the *state of New-York*. The city of New-York

than I have to spare, to name all the places in the different states where there are societies.—Therefore, I must only say, that there are many societies in Massachusetts, Vermont, Connecticut, New-Hampshire, Main, and New-Jersey.—There are large societies in Philadelphia, and several in the state of Pennsylvania; also in Charleston, (S. C.) and other places to the south and west.

Timothy Bigelow, preacher of the universal gospel in Palmyra, Portage county, Ohio, in a letter which he wrote in 1822, to the editor of the Gospel Herald, and therein inserted, 3d vol. says, that "Eight years ago I was all alone in this state, and now, within two associations, there are more than 3,000 members, and about the same number south of us. Many of the Methodists have joined us, and several of their preachers and exhorters.**** There is a rapid increase of believers in the great salvation, in this state; societies are multiplying, and preachers of the gospel are wanted." But they don't want college manufactured preachers, as says one of their writers: "Preachers of the gospel of our salvation come from another quarter, and are sent on another errand; when they appear their labour is wanted, and they need no other diploma than the sword of the Spirit."

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contains the largest society of any in the state. Hudson, Troy, Saratoga Springs, Ballston, Greenfield, Queensbury, Whitehall, Hamilton, Herkimer county, Whitestown, Duanesburgh, Richfield, New-Berlin, Hartwick, Pompey, New-Hartford, Manlius, Dansville, Virgil, Nelson, Clinton, Eaton, Bainbridge, Ostego, Augusta, Homer, Butternuts, Amelia, Division, Marcellus, Sherburn, Columbus, Sempronius, Scipio, Aurelius, Solon, Ellisburgh, Smithfield, Fairfield, Lisle, Sullivan, Western, Lee, Mantz, and Camillus; and societies are fast increasing in this, and also in the other states.

There are, in the different states, many more societies than preachers, and in addition to supplying one, two, or three congregations on the Sabbath, are travelling, and preaching almost every day, to such as have no regular ministry.

The number of members is very different in the different societies; some societies consisting of several hundreds, and some, in country places, of not more than twenty or thirty. Where there are a considerable number, they have houses of public worship, and many have been built within a few years. Though there are many societies destitute of a regular ministry, yet they are nearly, if not all, increasing in numbers and influence. But the number of regular societies, and even if we knew the exact number of members in the United States, (which is not far from 100,000,) would not be the criterion for estimating the number of believers in the doctrine of universal salvation. Many are scattered abroad in single families, or under circumstances which forbid their personal fellowship with any society or congregation of believers. And many more there are who believe, and are secretly enjoying this, like precious faith, who are visibly connected with other denominations of professed Christians. Both of ministers and private members, I am confident there are many.

"It is but little more than half a century," says a writer,* "since the doctrine of universal grace was first preached on the shores of America;" [at Good Luck, in New-Jersey, as we have seen

* Abner Kneeland, in a circular letter or epistle to believers, written by him in behalf of the first association of Universalists, held in Hudson, in November, 1825.

in the history of Murray;] "and several years since that period, one of its first preachers was stoned at Boston, Mass. in the pulpit, while preaching good tidings of great joy to all people.*

"About the year 1785, the General Convention of Universalists in the New-England states was organized; (see p. 296;) which was the only body of the kind in existence for several years. At length the Eastern Association was formed, which was followed by the Northern in 1803, by the Western in 1804, which afterwards extended itself to several branches. In 1815 or 16, the Southern Association was formed; since which time several have been added in Massachusetts and New-Hampshire. Within our own state, this, which we have now organized, is the second which has been added since last June, making in all seven associations of Universalists in the state of New-York. All this we mention, besides several associations which might be named in Ohio, and the extension of our cause to the south.

"The object of forming religious associations has been appreciated by all denominations of Christians. It tends to strengthen the bonds of union, disseminates the knowledge of the truth, and promotes a spirit of harmony and sincere affection among the brethren, by making them

* "Leave the pulpit, come down," the people in the house cried, "your life is in danger." Murray replied, "I am immortal till I have finished the work to which the Lord has called me. Not all the stones in Boston, except they stop my breath, shall shut my mouth, or arrest my testimony. The congregation was astonishingly large, but order and silence was after a while restored; and I had uncommon freedom in the illustration of those truths which will ultimately triumph." True, we have *lived to see* them triumph over all opposition.

more acquainted with each other, and better known in the world." And further, the design of the conventions and associations, or what may be called yearly meetings, is to continue the fellowship of the societies and the brethren in general; to receive societies, churches and preachers into fellowship; to attend to those who walk disorderly; and supply such societies as are destitute of preachers; and any other business calculated for the general good of the whole connection. At the conclusion of these associations, a circular, or an epistle, is written to the different societies, particularly to those belonging to the association by whom the circular is written. I will give an extract of one, as a specimen, from the Association of the Universalists, held in Portage county, Ohio, September, 1822.

"*The Northern Association of Universalists, united in friendship divine, to the many brethren and friends dispersed through this once howling wilderness; but now blossoming as the rose: this truly is the case in a spiritual sense. The stubborn growth of the intellectual wilds is rapidly disappearing, through the incessant efforts of God's commissioned labourers, being furnished by him with every implement of gospel husbandry; and the fragrant blossoms of the tree of life are unfolding their beauties to the rising Sun of Righteousness, portending immortal fruit.*

"Dearly Beloved Brethren,

"In communicating to you the occurrences of this important occasion, we state, that we enjoyed much happiness while performing the pleasing duties of this association. Happy, indeed, while realizing what has actually taken place in the great cause of the emancipation of the world

from ecclesiastical tyranny and oppression; and the anticipation of the approaching glories bursting upon the world. With a retrospective view, let us for a moment turn our attention to the important period, when God, through a solitary individual, (Murray,) introduced to the Columbian shores, the joyful tidings of God's unbounded love.**** The day spring from on high then first visited the new world, and planted therein those heavenly ethics, which alone will yet secure true liberty, both ecclesiastical and political, from the bands of kings and priests; and the echo, bounding from our shores, will be heard in the old world with joy; nations shall come to her light, and kings to the brightness of her rising.—Let our feelings be awakened, when considering the struggles and persecution that awaited him, and other undaunted heralds of life and immortality; and also that blessed day, when the bright light, travelling in the greatness of its strength, stemming the torrent of all combined opposition, found its way into these western shores, and planted her tabernacle between the seas.***** Others there are now among us who are stationed on the frontier line of the rapidly increasing dominion of Prince Immanuel, constantly exposed to the assaults of the combined forces of the common enemy. Every thing is an enemy, that derogates from the character of God, veiling his glories, bounding his goodness, and destroying his heritage.

"The heritage of God is the soul of every individual of the Adamic family; for, said he, 'all souls are mine,' &c. 'ask of me, and I shall give thee the heathen for thine inheritance, and the

uttermost parts of the earth for thy possession.' These labourers, who are contending for the boundless nature of the love of God, and the extensiveness of the inheritance of Jesus; pressing forward amidst the volley of clerical anathemas, spiritual volcanoes, and thunders from Sinai; strengthened by the Almighty, have finally succeeded in planting the standard of Peace amidst the enemies' camp, which standard will wave until all enemies are silenced, and God is all and in all.

"Brethren, we must love our enemies. Jesus saith, 'love your enemies,' &c. 'that ye may be the children of your father in heaven,' &c. So God loveth his enemies. This is the Universalist's God. If we copy and imitate the moral virtues of this only true God, (not a God who hates his enemies,) we shall thereby love all men.—'Ye are the salt of the earth.' Remember, brethren, that our faith is made known by our works; that the tree is known by its fruit. If ye are Universalists in faith, be such in deed. The Universalist faith is high as heaven, great as immensity, and pure as holiness; of all people on earth WE should be HOLY IN LIFE AND CONVERSATION.—Let the unbeliever see, all that is needed to revolutionize the world from sin to holiness, is God's real character to be known—all that is needed to destroy all party names, is, God's great purpose to know—and all that is needed to do away courts, penal laws, and executions, is, the truth as it is in Jesus, to know.

"May peace and joy in the Holy Spirit remain with us all, and with all our brethren, the whole human family. *Done by order of the Association.*

"THEOPHILUS COTTON.

Wherever Universalists form a society, they are not bound by a multiplicity of articles, like other denominations, saying thus far thou shalt go and no farther. They, in general, have only the three following, which they consider as essential; leaving every man to believe, in other respects, as each may think proper. "And where the brethren cannot see alike, they may agree to differ, only exercising the spirit of meekness and charity one toward another."

Article 1. "We believe that the holy scriptures of the Old and New Testament contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

2. "We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one holy spirit of grace; who will finally restore the whole family of mankind to holiness and happiness.

3. "We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men."

It appears that Universalism is making as rapid progress in Europe as in America. A writer, (in the Gospel Herald, volume 4,) states, that "There are in Scotland six or eight Unitarian churches, who zealously believe, and who proclaim it from the pulpit and the press; and if we take in the English Unitarians, among whom, I believe, there is not one advocate of *endless* misery, we will have 400 congregations of Universalists.

"In proof of the Universalism of the British Unitarians, take the following facts: all their leading writers have espoused it; Dr. Priestley in several of his works; Mr. Lindsey in his work on Divine Government, showing that every thing is from God, and for good to all; Dr. Estlin, Messrs. Grundy, Yates, Belsham and Wright, in their numerous works. Also Dr. Smith, minister of the Unitarian church in England, in his admirable work, entitled 'Illustration of the Divine Government,' tending to shew that every thing is under the direction of infinite wisdom and goodness, and will terminate in the production of universal purity and happiness. This work, which has passed through several editions, has received the decided approbation of the Unitarians, as a body.

"In the improved version, or translation of the New Testament,* published by the 'Unitarian Society for promoting christian knowledge and the practice of virtue,' their note on Matthew xxv. 46. reads thus: 'The word here rendered *punishment*, properly signifies correction inflicted for the benefit of the offender; and the word translated *everlasting*, is often used to express a long, indefinite duration. This text, therefore, so far from giving countenance to the harsh doctrine of endless misery, is rather favourable to the ultimate restitution of the wicked to virtue and happiness.'

"On 1 Cor. xv. 22, 23. they have the following note: 'Here the apostle evidently considers

* An improved version, translated from the original Greek, has also been lately published in Philadelphia by Abner Kneeland

Christ as a mere man,* as much as Adam was; death being introduced by one man, and eternal life by another. It is also to be observed, that *all*, without exception, who die in Adam, will participate in this glorious resurrection of Christ, when all his enemies shall be subdued unto him. That is, when all natural and moral evil shall be exterminated, and death shall be swallowed up in victory. This is that glorious issue of the Divine administration to which the gospel encourages us to look forward;' [not to look forward to behold the horrid sight of the eternal torment of millions;] 'and for which it is intended to qualify and prepare all who practically embrace it.

"The unitarian Universalists reject (as most of them do in America) the silly notion of the personal existence of the devil. They have three periodical publications; two in London, the Monthly Repository, and the Christian Reformer; and one at Liverpool, the Christian Reflector.

"There is another body of the unitarian Universalists, who publish a periodical word called the Free Thinking Christian Quarterly Review, designed to maintain the pure principles of Christianity against priestcraft, orthodoxy,† and infi-

* That the Almighty, the creator of all worlds, should in particular come to our world, which is but one, and as a speck to the innumerable millions of worlds that float in unbounded space, and be born of a woman, work at the carpenter's trade, travel about the small spot of Judea, and suffer himself to be put to death by his poor, ignorant creatures, is to me of all things the most unaccountable.

† Poor orthodoxy appears to have many enemies in the present day, in Europe as well as in America. What can be the reason? Is it because mankind have become worse than ever before, or that there is more freedom allowed for people to think and examine for themselves, and more light to distinguish sense from nonsense?

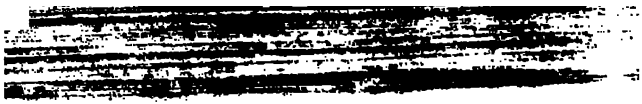
delity. They resemble the Quakers, having no clergy, nor any particular form of worship. They consider that prayer should be of the heart, and wholly confined to the closet," &c.

To conclude, we have now seen the progress of this glorious doctrine—the first and most gracious promise ever made—the final salvation and happiness of the whole human family—the *good tidings of great joy* to the whole world of mankind, from the time it was first promised by our Omnipotent Parent to our father Adam in paradise, (what other particular doctrine is there that can be so traced from the beginning? What other doctrine, since the world began, has been so clearly preached by all God's prophets, as the doctrine of the restitution of all things?) and more fully and clearly renewed to the patriarchs, preached by the prophets, proclaimed by angels "good tidings of great joy to all people," "peace on earth and good will towards men," "glory to God in the highest," preached by Jesus Christ and his apostles, and by their successors: then we have seen how it became hid, like the sun behind a thick cloud, for several centuries, when damnation, instead of salvation, was preached; and that then it was, that "darkness covered the earth, and gross darkness the people." We have seen the time that light again began to break forth, when the doctrine was again preached, and gradually increased; and of late years it has had a great increase in Europe as well as in America. It is only 55 years since this doctrine of *good tidings* was first proclaimed in this western world, and that by a solitary individual, who came into this country to live a retired life: but

it appears that "God, who worketh all things after the council of his own will," had determined otherwise: he passed along from one end of the continent to the other, proclaiming the glad tidings of everlasting life, the same that the angels had proclaimed should be "*good tidings of great joy to all people.*" I will stop to ask a simple question. Suppose he had joined with all other preachers, and proclaimed hell and eternal damnation to most people, would this have been good tidings of great joy to all people? *It is* surprising that people cannot, or will not, see the difference between preaching the gospel of Christ, and that of Antichrist.* And as says the proclaimer of good tidings, "When I first came to America there was not a single preacher, hardly a hearer, who had any idea of the true Christ, as the Saviour of the world." Then he tells how the doctrine had increased in his day; and says, "Yes, yes, the knowledge of the salvation of God will grow exceedingly"—a true prediction; it has grown exceedingly: and considering its increase, as we have seen in a *little* over half a century, and from so small a beginning, and against the combination of nearly all the clergy and the denominations of professed Christians to oppose it, what may we expect, from its present increase, will be its progress 50 years hence? I think it very probable that be-

* It was some years before, or in the years 1741 and 42, that Whitfield passed through the country, with little or no opposition, because he was orthodox, preaching salvation to a small number, the elect, and eternal damnation to all others. And this is "good tidings of great joy to *all* people." Astonishing infatuation! Whitfield made a great stir among the dry bones, with much sorrow and crying; but all soon passed away: *but truth liveth and abideth forever.*

fore the expiration of the time heretofore mentioned, (p. 97,) all those doctrines which falsely represent and debase the divine character, degrade the human mind, and which are a disgrace to human nature, will nearly all pass away. No doubt the knowledge of the Lord, (to know the Lord, is to know his true character,) will grow exceedingly, and it will be universally decided that all men belong to God, and that he is the loving and kind Father of the whole human family, "who will have all men to be saved and come to the knowledge of the truth." And as this blessed doctrine increases, mankind will become united as children of one Father, and of one great family, "when nation shall not lift up sword against nation." And knowing that they are all brethren, "they shall learn war no more, and the earth shall be full of the knowledge of the Lord as the waters cover the sea." Amen. So be it.



AN EXAMINATION

Of those passages of Scripture on which the most stress has been laid in support of the doctrine of endless misery. And the principal objections to the final happiness of all men considered.

It is very seldom that objections to this doctrine are drawn from reason. Indeed, I know of no objections thereto from natural reason, which seems to be rather for it than against it. If it gives no positive proof of the universal restoration, it does not offer any objections against it, nor against the possibility of it. Is it contrary to our best reason to say, that God, whose character is *love*, may not make the whole human race finally happy? None will pretend to affirm any such thing. And reason would rather approve of a revelation that he would certainly make them happy, than otherwise. It is on this very account, by understanding the scriptures that he will make many eternally miserable, that has run many men of strong reasoning powers into deism, rather than believe what they conceived to be so derogatory to the character of an all-powerful and good Being, and so contrary to their reason.

The only difficulties or objections to the final happiness of all men, are drawn from a few passages of scripture. Those passages on which the greatest stress has been laid, shall now be considered. Although the doctrine of endless misery has been, I think, clearly and sufficiently

refuted in the preceding pages, yet it may be satisfactory to some readers, (and even to some who cannot believe in endless misery,) to see how those passages of scripture righly explained, that speak of everlasting punishment, particularly that of Matthew xxv. 41. "*Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire.*" And Mark ix. 44. "*Where the worm dieth not, and the fire is not quenched.*" And Matthew xxv. 46. "*And these shall go away into everlasting punishment.*"

If I can give satisfaction respecting these passages of scripture, little need be said about any others apparently of the same import.

For I presume it will be readily granted, that if these plain declarations of Christ do not mean that the wicked will be punished forever, then there are no other passages any where in the scriptures that should be so understood, as there are no others that speak so plain and positive of future punishment, and are so often quoted by limitarians to prove it. These texts are the foundation on which they build their cruel doctrine of an endless hell, and everlasting torture and torment. But with the help of the Bible of the Old and New Testaments, (and I want no better help,) I think I shall be able to prove that these texts will support no such building.

I have heretofore observed, that most of those texts which limitarians quote to support their doctrine of eternal misery, have no allusion to any sufferings beyond this life; and if so understood, they are in direct contradiction to numerous other passages of scripture, and in particular to the promises made to Adam, and renewed to

Abraham, &c. And let any text mean what it may, it cannot mean that God will not fulfil his promises, as the apostle says, in allusion to these promises, "it is *impossible for God to lie.*" The consequences of understanding any passage of scripture contrary to the first and gracious promises, and many other passages of scripture to the same import, have already been considered, (pp. 127—132, &c.)

I will now notice the discourse of our Saviour to his apostles, in the 24th and 25th chapters of Matthew, which is one continued discourse, in which we have those words, before quoted, on which such great stress has been laid in support of the cruel, unmerciful doctrine of everlasting punishment. I shall endeavour to be as plain as possible, that any reader may see that these words have no allusion to sufferings after this life. This whole discourse, delivered by Christ, is in answer to the question his disciples asked him in the 3d verse of the 24th chapter. But before we quote this question, we will make a few observations and quotations introductory to the question and answer.

It will not be disputed but that numerous passages of scripture, as in the 28th chapter of Deuteronomy, and in the prophets and New Testament, are predictions of the terrible calamities that came upon the Jewish nation, in the total destruction of their city and temple, and in their dispersion among the nations of the earth, which has continued to this day.

The Monday preceding the crucifixion of Christ, he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in

this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and keep thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave thee one stone upon another: because thou knowest not the day of thy visitation." Luke xix. 42—44.

All this was literally fulfilled by the Roman army under Titus, the Roman general, about 38 years after, or in A. D. 70.

Two days before he was crucified he denounced against Jerusalem the judgments that would come upon it, for all the sins of the Jews, which had been increasing for ages past, and that they would now soon fill up the measure of their iniquity, and that upon them should come all the righteous blood shed upon the earth, which should be poured out upon the then existing generation. Adding this tender exclamation, "O Jerusalem, Jerusalem," &c. see Matt. xxiii. 37. "Behold your house is left unto you desolate!" That is, forsaken of God, and sentenced to utter destruction. He spake this as he was going out of the temple for the last time, and added, "For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." He did not say, that they should never see him, or never more be favoured; this would have been contrary to numerous predictions.

As he was leaving the temple, his disciples spake to him concerning the buildings of the

temple, intimating what a pitiable calamity they thought it that so magnificent a structure should be destroyed! "Verily," said Jesus, "I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." And as he said, so it has been, this astonishing prediction was literally fulfilled; and as Christ had foretold, even before that generation to which he was speaking, passed away. After this, Jesus retired to the Mount of Olives, and his disciples followed him, from which place they had a full view of Jerusalem and the temple. Now comes the question that his disciples asked him, (in the 3d verse of the 24th chapter of Matthew,) "When shall these things be? And what shall be the sign of thy coming, and of the end of the world?" That is, at the end of the AGE, as the learned agree it should have been translated. Christ then answers their question, and continues informing them to the end of the 25th chapter, concluding with these words on which so much stress has been laid in support of everlasting punishment. But I think it will clearly appear that the whole of these two chapters relate to the dreadful destruction of Jerusalem, and the awful calamities that were coming upon the Jewish nation. He told them that before the destruction of Jerusalem, many false prophets would arise, and deceive many—that they should hear of wars and rumours of wars—nation against nation, and kingdom against kingdom—that they should hear of earthquakes, pestilence and famine, in divers places. He told them that there should be fearful sights, and great signs from heaven, &c. &c.—all which literally came to pass.

He says, "Wo to them that have children, and to them that give suck in those days." Truly, it was hard enough for those women that had no children to take care of, much more so for those who had. "For then their shall be great tribulation, such as was not since the beginning of the world to this time, nor never shall be." If, says Josephus, all the misfortunes of all nations, from the beginning of the world, were compared with those that befel the Jews, they would appear much less in comparison. The destruction of this people exceeded, for the time, all the destruction ever God or man brought on the world. No sooner was the time come for the fulfilment of the predictions of Christ, and, indeed, of Moses and several of the other prophets, than a most strange infatuation seized upon the whole Jewish nation. They appear to have been bent on their own ruin, and they rushed headlong into the midst of those calamities which at length totally overwhelmed them. To add to their calamity, when Titus surrounded their city with his army, there was almost double the number of people in the city than there was before; for the Jews in the city had written to their brethren every where, to come to keep the passoever, expecting that the presence of so great a concourse would contribute to quell the factions within, as well as oppose the Romans without; so that they came flocking from all parts. In short, the city was in a horrible situation when Titus, with his army, encamped, and surrounded it. How kind was the prophetic admonition of Jesus: "Let not them that are in the country enter into Jerusalem." A famine soon ensued, and many things,

the sight of which would have sickened the stomach before, were now sought for and eaten. A lady of rank, from a state of hunger and desperation, killed and eat her own child. Manneus, a Jew, who fled to Titus, affirmed, that from the beginning of the siege, which was on the 14th of April, A. D. 70, to the 1st of July, 115,880 dead bodies had been carried out through one gate, of which the keeping had been committed to him. And many respectable deserters assured Titus, that not less than 600,000 dead bodies had been carried out through the different gates. Titus had determined to preserve the temple, as an ornament to the empire, and as a monument of his success; but it appears that the predictions of Christ must all be completely fulfilled. A Roman soldier, contrary to orders, urged, as he declared, by something invisible, or supernatural impulse, threw a flaming firebrand into one of the golden windows of the temple, which instantly set the building on fire. The Jews now began to think that God had forsaken them sure enough. The temple continued burning until, vast as was its size, the flames completely enveloped the whole building, so that the hill on which it stood appeared as one large fire. It was burnt on the 10th of August, (70,) 1,030 years from the foundation of the first temple by Solomon, and 639 after it had been rebuilt by Haggai, and on the same fatal day that it had formerly been destroyed by the king of Babylon. Thus terminated the glory and existence of this sacred and venerable edifice, which from its stupendous size, its massy solidity, and astonishing strength, would have stood till this time, yea,

hundreds of years longer, if it had not been for sin or wickedness, which sooner or later is the downfall and ruin of every thing in this world: no human art or power can withstand its infernal force.

The siege terminated on the 8th of September, (A. D. 70:) its duration was nearly 5 months. The Jews being entirely subdued, the soldiers raged through the streets with drawn swords, murdering every Jew whom they could find, without distinction of age, character, or sect, till at length the dead bodies were scattered over every street and the floors of every house, and the blood literally flowed down the streets in streams. In the evening they set fire to the city. Thus Jerusalem, once a praise in all the earth, and the subject of a thousand prophecies, deprived of the staff of life, wrapt in flames, sunk into ruin and desolation.

It was calculated that 1,100,000 were destroyed in the siege, besides multitudes that were destroyed in various ways, of which no calculation could be made; 97,000 prisoners were doomed to a captivity worse than death; 11,000 prisoners were starved to death. But I must shorten this dismal story, as this is not intended for a history, only so far as it helps to illustrate my subject; particularly for those in whose hands this work may fall who have not read these things.

Thus were the poor Jews miserably afflicted, and dispersed, as had been predicted, over all the Roman provinces and among all nations.—And all the celebrated cities, besides Jerusalem, *the capital*, such as Capernaum, Bethsaida, and

Chorazin; and nothing of them was left but ruins. Some old men and women were permitted to remain in Jerusalem, to mourn over its destruction: all the others were removed, scattered and sold. How true is that description of the prophet Isaiah, (vi. 11, 12.) what an exact account. "*The cities were wasted without inhabitants, and the houses without a man, and the land be utterly desolate, and the Lord have removed men far away, and there is a great forsaken in the midst of Israel.*"

I shall now prove, and prove only from the scriptures, that this was the end of the world, the end of the age, the day of judgment, and "the days of vengeance, that all things which are written by Moses and the prophets might be fulfilled." And the hell that people have been so long talking about, (but not one of them could ever tell where it is,) was in Jerusalem; and here was the furnace of fire spoken of in Matt. xiii. 42. in which the wicked should be cast, where there should be wailing and gnashing of teeth; and also where the worm dieth not, and the fire is not quenched, spoken of several times in Mark ix. 44—48. But I don't want people to depend on what I assert, without sufficient evidence; but if we can find for certain where the furnace is, or where it was, of which we read, and where the fire was, "that is not quenched, and the worm that dieth not," I presume it will be acknowledged on all hands, that we have found at last where this long talked of hell is, where the wicked were cast. Well, we will inquire of one on whom we may depend will answer us truly.—Now let us hear the answer; and pay good and

reverential attention, for it is the Lord that has condescended to inform us.

"*Thus saith the Lord, because ye are all become dross, behold therefore I will gather you in the midst of Jerusalem,** *as they gather silver, brass, and iron, and lead, and tin, into the midst of the furnace to blow the fire upon it, so will I gather you in mine anger and my fury, and I will leave you there, and melt you. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof;*" [now see what it was for; *not* to punish them forever, but as correction for their sins:] "*And ye shall know that I am the Lord.*" (Ezek. xxii. 20—24.) "*His fire is in Zion, and his furnace in Jerusalem.*" (Isa. xxxi. 9.) "*The Lord hath kindled a fire in Zion, and it hath devoured the foundations thereof. The kings of the earth and all the inhabitants of the world, would not have believed that the adversary and the enemy could have entered into the gates of Jerusalem.*"† (Lam. iv. 11, 12.) "*I will kindle a fire in Jerusalem, and it shall not be quenched.*" (Jer. xvii. 27.) "*By fire, and by sword, will the Lord plead with all flesh, and the slain of the Lord shall be many, and they shall go forth and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh.*" (Isa. lxvi. 24.) [Thousands of them were flung over the walls.] "*And the dust of Jerusalem shall be turned into brimstone,*

* We have a little back seen how they were gathered in Jerusalem, and shut in by the Roman army.

† Neither could they have entered, if the inhabitants had been united, or the Lord had not forsaken them. For though they were surrounded by the Roman army, they had store-houses of provision enough to last several years. But by the civil war within, the mad factions, in trying to *injure* one another, destroyed it. Titus said himself, if God had not aided *us*, we never could have entered into Jerusalem.

and the land shall become burning pitch." (Isa. xxxiv. 9.)

Now we have been told, as plain as we can be told about any thing, where the furnace was, and where the fire was that shall not be quenched, and the worm that dieth not. We have been plainly told that it was all in Jerusalem. Now we have found where hell is, or what the scriptures mean by it. All people ought to know that many passages in the New Testament, are quotations from the Old;* sometimes verbatim, and at other times the same ideas are expressed in different words, and always should be understood according to the meaning of the original writer. Those words in Mark ix. 43, 44, 45, 48. are a quotation from Isaiah lxvi. 24. "their worm shall not die," &c. And if these words in Isaiah have no allusion to a life after this, nor do not mean misery in the world to come, which I presume no one can be so ignorant as to so understand them, why should we understand them to have that meaning when quoted and spoken by Christ? This is strange indeed. And when Christ speaks of the same events, or judgments that would come upon the Jews, of which the prophets had predicted.

It is generally understood that the prophets meant temporal judgments, or punishments; and, notwithstanding, Christ is understood to mean eternal. I may well say strange indeed.—But more of this inconsistency by and by. I shall first further notice the 24th and 25th chapters of Matthew, which, as I have said, are one

* They could not quote chapter and verse, because the Bible was not then so divided, but only into books.

continued discourse, in answer to the question his disciples asked him concerning the destruction of Jerusalem. Many people think that the whole of these two chapters do not allude to that event, but to his second coming at the end of the world. But nothing can be plainer than that Christ spake only in answer to the question his disciples asked him. They asked him nothing about another world. But after he had told them something of the calamities that would come upon the Jews, and that there was not one stone of the temple but should be thrown down, &c. "they came unto him privately, saying, tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the age?" And it is clear that all he said in these two chapters relates to the question they asked him, and to nothing else. He cautions them not to believe those who say, "Behold he is in the desert, or in the secret chambers." He informs them, that "as the lightning shineth out of the east, and shineth even unto the west,* so shall the coming of the son of man be." And then *he* informs them how they may know. "For wheresoever the carcase is, (i. e. the Jews,) there will the eagles be gathered together." It is agreed on all hands, that by the eagles, is meant the Roman army, the eagle being their standard. Then we read: "Immediately after" [are thousands of years, the end of the world, *immediately* after?] "the tribulation of these days, shall the sun be darkened, and the moon shall not give her light,

* In this part of the world, thunder showers and lightning arise in the west, and shine to the east; but in that part of the world, they arise in the east—all places from inland, towards the ocean. East of Jerusalem *is inland*, and the Mediterranean sea is on the west.

and the stars shall fall from heaven, and the powers of the heavens shall be shaken." [Many people are so ignorant as to suppose those worlds, called stars, many of them vastly larger than this globe, will fall on this world. How fall? There is no such thing as falling, as there are no ups and downs—such are childish ideas, and perfect nonsense.] This is a quotation from Joel ii. 30, 31. This, as says Bishops Newton, Warburton, and several others, is only highly figurative language, meaning the agitation and great trouble of the Jews. And the following (and several other verses in these two chapters) is spoken in the same highly figurative style, as, "And then he shall send his angels with a great sound of a trumpet," &c. "Nothing more is meant," says Bishop Newton, "but the preachers of the gospel, and the gospel trumpet." "And they shall gather his elect from the four winds, from one end of heaven to the other." Thousands were gathered from every quarter, by the preaching of the gospel: the preachers are, in the figure, called angels. Then Christ, by a parable, teaches his disciples that the time was nigh. And you may see, as clear as any thing can be expressed in words, that all he said appertained to this life; for he says, "Verily, I say unto you, this generation shall not pass away, till *all these* things be fulfilled. Then how can any one think that any thing he said in this discourse is yet to come to pass.

Bishop Newton, says, "that our Saviour, for several reasons, might not see fit to declare nakedly and plainly what was coming upon the Jews, and therefore he chooses to clothe his dis-

course in figurative language:" and, as Dr. Jortin conceives, to perplex the unbelieving Jews, if his discourses should ever fall into their hands. I think it has greatly perplexed the unbelieving Gentiles, called Christians.

The prophet Isaiah (xiii. 10.) speaks in the same manner of the destruction of Jerusalem by the Babylonians, upwards of 500 years before. (For it was common to speak in those days, and in Christ's time, by the way of figure, which is the cause that people misunderstand many texts. They consider nothing about the figure, metaphor and flourish, but think they must understand all parts of the scripture, just as they read.) "The stars of heaven, and constellations thereof, shall not give their light, the sun shall be darkened in his going forth, and the moon shall not give her light." We are not to understand any part of scripture just as it reads, when spoken in figure or metaphor. We should consider it a most extravagant way of writing or talking in this day, as was the practice when the scriptures were written. St. John says, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The prophet Joel, in speaking of this very destruction of Jerusalem, says, "And I will show wonders in the heavens and the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness; and the moon shall be turned into blood, before the great and terrible day of the Lord come." Christ speaks in the same language of *the* destruction of Jerusalem, and which is a quo-

tation from this of Joel, "In prophetic language," says Bishop Newton, "great commotions and revolutions upon earth, are often represented by commotions, revolutions and changes in the heavens." There are many verses, and indeed whole chapters, would be nonsense to understand them just as they read. Only notice the following. "My sword shall be bathed in heaven; behold it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice," &c. "And their land shall be soaked with blood, and their dust made fat with fatness, and the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch, and it shall not be quenched night nor day, and the smoke thereof shall go up *forever and ever*." Here, forever and ever, no more means endless, than it means that the land shall be turned into pitch, &c.

These metaphors and high figures, and symbolical language, which also greatly abound in the Revelations of St. John, are understood by many people, that God will punish his creatures endlessly. I don't know what to call it, but ignorance, that understands these things so, or else a love for damnation. Many people are so zealous about a hell, that it appears as if they loved the doctrine of eternal misery, and want some of their fellow-creatures to go to their hell. And I have read of some professed Christians, who have said, that if there was no hell, they would

help to make one, if they could. Then they should be the first to go into it, for they are the fittest for it. And I have read of one, who started out of a meeting-house, where a Universalist was preaching, and cried out, "if all go to heaven, I won't."

Those who possess such an evil spirit, will have a hell before they get to heaven, and will remain in it, till they repent, and beg to be taken out. A good God, nor a good man, never made a hell for any body. Many people make their own hell, and good men endeavour to get them out. I will say no more, but return.

It is very obvious, that from the figurative language that abounds in the scriptures, when speaking of some great changes on earth, or revolutions of nations, that the 24th and 25th chapters of Matthew, are wholly relating to the calamities which Christ foresaw would come upon the Jews, in answer to the question his disciples asked him.

"It is a wonder to me," says Bishop Newton, "how any man can refer part of this discourse of Christ (in the 24th and 25th of Matthew) to the destruction of Jerusalem, and part to the end of the world, or any other distant event, when it is said so positive, *that all these things shall be fulfilled in this generation.*" As plain as it is, they will have it otherwise; because if they allowed the whole of this discourse to be an answer to the question his disciples asked him, they could not support their hell; which many appear to be determined to support, if they wrest the scriptures ever so much to support it. For what would the priests do, who are the head supporters of

it? They "could not get supported handsomely and comfortably." (see note p. 337.) I think I may safely venture to say, that if it had not been for the god of this world, (money,) an eternal hell would never have been heard of in Christendom, or but very little.

Bishop Newton further observes, (and also Dr. Warburton,) that the prophecy of Jesus concerning the approaching destruction of Jerusalem by Titus, is conceived in high and swelling terms; that not only the modern interpreters, but the ancient likewise, have supposed that our Lord interweaves into it a direct prediction of his second coming to judgment. Hence arose a current opinion in those times, that the consummation of all things was at hand; which hath afforded a handle to an infidel objection in these times, insinuating that Jesus, in order to keep his followers attached to his service, and patient under suffering, flattered them with the near approach of those rewards which completed all their views and expectations. To which, the defenders of religion have opposed this answer: That the distinction of short and long, in the duration of time, is lost in eternity, and with the Almighty, *a thousand years are but as yesterday*, &c. But the principle both go upon is *false*. And if duly considered, it will appear that this prophecy of Christ doth not respect his *second* coming to judgment, but his *first*, in the abolition of the Jewish theocracy, or government, and establishment of the Christian church; that kingdom of Christ, which commenced on the total ceasing of the government of the Jews; for as God's reign over the Jews entirely ended with the abo-

lition of the temple service, so the reign of Christian *spirit* and *truth* had then its beginning.

I now proceed with the further consideration of this discourse of Christ, in answer to his disciples. The 24th chapter ends thus: "There shall be weeping and gnashing of teeth," (i. e. among the Jews.) "Then." *Then* when? Why at the time of which he was speaking, when the destruction of Jerusalem commenced. "*Then* shall the kingdom of heaven be likened unto ten virgins, five of them were wise, and five were foolish." Our Lord in this parable teaches his disciples the state of the Jews, under the character of foolish virgins, on whom destruction was coming; and at the end of the parable (Matt. xxv. 13.) he tells them to "*watch* therefore, for ye know not the day wherein the Son of man cometh." And in another parable, which is still plainer concerning the Jews, they had had a talent given them to improve. "When I looked that it should bring forth grapes, it brought forth wild grapes. I will tell you what I will do with my vineyard. I will take away the hedge thereof," &c. "And I will lay it waste," &c. (see Isa. v. 5, 6.) "There was a certain householder, which planted a vineyard;" he let it out; he sent his servant to receive the fruits thereof; they beat one and killed another; and last of all he sent his son; him they cast out and slew him. "When the Lord, therefore, of the vineyard cometh, what will he do unto these husbandmen? He will miserably destroy these wicked men," &c. And the vineyard he let out to others, (the Gentiles.) (Matt xxi. 33.) In another parable the wicked are compared to tares. (Matt. xiii. 38.) And the

Son of man shall send forth his messengers, by a figure, called angels, "and they shall gather out of his kingdom," [the gospel dispensation is what is meant by his kingdom,] "all things that offend, and shall cast them into a furnace of fire, where shall be wailing and gnashing of teeth." Where? When? We have been told where. We are told in the parable where; but not according to the corrupt translation, at the *end of the world*, but at the end of *this age*. Agreeably to the translation of Scarlett, Kneeland, Wakefield, the learned authors of the Universal History, Bishop Newton, and many more, thus:— "The harvest is the *conclusion of this age*, and the reapers are the messengers; as therefore the weeds are picked out and burned in the fire, so also will it be at the *conclusion of this age*." At the conclusion of this parable, as also at the conclusion of the parable of the talents, Christ says, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth;" which has no allusion to another world, and of being cast into a hell, which the erroneous translation of the *end of the world*, instead of *end of the age*, has caused many people to think. The Jewish nation had become the unprofitable servants; and whoever will read the account of the fire that was in Zion, and the furnace that was in Jerusalem, that is, the history of the destruction of the city and the dispersion of the Jews, will see a deal of weeping, wailing, and gnashing of teeth. Of the weeping and gnashing of teeth in the hell of this world, we have sufficient proof; but as to a hell in another world, it is all conjecture and imagination. As

people would keep out of hell in this world, they would feel well, and have no fears of any hell hereafter.

Besides, we have enquired, and we have been plainly told, that the furnace, the fire that is never quenched, and the worm that never dies, was in this world, in Jerusalem. (p. 338.)

In Matthew xxv. 31. Christ expresses himself again in the same highly figurative language as before, in the 29th, 30th and 31st verses of the 24th chapter. "When the Son of man shall come in his glory," &c. "And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on the right hand, and goats on the left."

Now the important question is, whether this is in this world, or the next? It has been generally understood to mean hereafter, at what is called the day of judgment. I think on a little examination this can be *decided* to the satisfaction of all who can divest themselves of prejudice, and are not bigotted to preconceived opinions.

First we will notice those passages where Christ speaks of his coming, and which are all nearly in the same words, similar to that of Joel ii. 30, 31. where he is speaking of the same coming of Christ, and of this very destruction of Jerusalem. Though they are all highly figurative and metaphorical, yet they evidently allude to one and the same event.

In Joel, thus: "The earth shall quake before them, (i. e. the Romans,) the heavens shall tremble, the sun and the moon shall be darkened, and the stars shall withdraw their shining. I

will show wonders in the heavens, and on the earth, blood and fire, and pillars of smoke.—The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." With this compare the following: "Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." [There were several extraordinary and unaccountable signs seen before the invasion of the Roman army.] "And then shall all the tribes of the earth" [of the land some read it] "mourn. And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels" [messengers] "with a great sound of a trumpet." [the gospel.] "And he shall gather together the elect" [the Christians] "from the four winds, from one end of the heaven to the other." (Matt. xxiv. 29—31.) All the following texts are similar, and allude to the same event: Matt. xxv. 31, 32. xxvi. 64. Mark viii. 38. Luke ix. 26. xxi. 25, 26, 27. And several texts in the Epistles speak of the same coming, but not in the same style or manner of expression; except 1 Thess. i. 7, 10. Now the words of Christ must decide whether this his coming, is past or to come.—Whether it was at the *end of the age*, or the *end of the world*, and the day of judgment hereafter, that he meant the *righteous should be placed on the right hand, and the wicked on the left; and the righteous to go away into life eternal, and the wicked into everlasting punishment?* Now for the answer; and

let us pay strict attention, for it is Christ that answers.

"*Verily I say unto you, this generation shall not pass, till all these things shall be fulfilled.*" (Matt. xxiv. 34.) "*Verily I say unto you, that this generation shall not pass, till all these things be done.*" (Mark xiii. 30.) "*Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man be coming in his kingdom. I tell you of a truth, there be some standing here that shall not taste of death till they see the kingdom of God come in power.*" [That is, power to punish the Jews for all their transgressions; for sin never goes unpunished.] "*Verily I say unto you, ye shall not have gone over the cities of Israel,*" [i.e. they shall not have visited all the cities in their ministry,] "*till the Son of man be come.*" (Matt. x. 23.) "*Verily I say unto you, this generation shall not pass, till all be fulfilled.*" (Luke xxi. 32.) "*If he*" [i. e. John] "*tarry till I come, what is that to thee,*" [said Christ to Peter.—John lived till after the destruction of Jerusalem.] "*And when ye shall see all these things, know that it is even at the doors.*" (Matt. xxiv. 33.) "*Verily I say unto you, all these things shall come upon this generation.*" (Matt. xxiii. 36.)

Well might Bishop Newton say, as before observed, "It is a wonder to me how any man can suppose that Christ, in any part of this discourse, meant the end of the world." It seemeth as if our Saviour also foresaw such a misapplication of his words, by adding yet greater force and emphasis to his affirmation of verily, as "Heaven and earth shall pass away, SOONER *than* my words shall pass away." I have written this text as it should read. "But of that day and

hour,* knoweth no man, but my Father only." Many people understand, that Christ is here speaking of the day of judgment, in the world of spirits; and many also of the learned, which is really surprising, when the whole discourse is so plainly of things appertaining to this life.—"Men's hearts failing them for fear, and for looking after those things which are coming upon the earth." And Christ tells his disciples to "watch, therefore, that ye may be accounted worthy to escape all these things which shall come to pass." Both Christ and his apostles, warned their auditors to watch, "for in such an hour as ye think not, the Son of man cometh."

Paul exhorts the Philippians to moderation, and adds as a reason, "the Lord is at hand." (Phil. iv. 5.) The language of Christ and his apostles both relate to the same event. Peter admonishes all those to whom his epistle might come, to "be sober, and watch unto prayer, for the end of all things was at hand." (1 Pet. iv. 7.) And in the Revelations,† we read of the things which must "shortly come to pass." And "Behold I come quickly." (Rev i. 1. and ii. 5.) And xxii. 12. "Behold I come quickly; and my reward is with me, to give every man according as his works shall be." Just the same coming is

* If the day was not known, certainly the hour was not; and it was superfluous to make such an addition. "But that day and *season* knoweth no man." The particular day, or time of the year was unknown; but he said, "*Pray that your flight be not in the winter.*" Because it would be more inconvenient on several accounts. "*Nor on the Sabbath.*" A Sabbath day's journey among the Jews, being not more than a mile or two.

† The Revelations has been supposed to have been written after the destruction of Jerusalem. But I think this a mistake, and that it can be clearly proved that it was written a short time before.

spoken of in Matt. xvi. 27. "For the Son of man shall come in the glory of his Father." "And then shall reward every man according to his works." The same reward as mentioned in Matt. xxv. 34, &c. And in chap. xvi. 28. we are told when the time will be that they shall be rewarded. It is: "Verily I say unto you, there be some standing here" who will be living at the time, or, "who shall not taste of death till they see the Son of man coming in his kingdom." St. John was one of them. "What is that to thee," said Christ to Peter, "if he tarry" (or be still living) "till I come."

I have endeavoured to make the subject as plain as possible; and nothing can be plainer, than *that was the time* that the Christians were taken on the right hand, and preserved from destruction, "Come, ye blessed, into the kingdom" [the gospel dispensation] "prepared for you from the foundation of the world. I was an hungered," &c. representing those who had received him. And, on the other hand, those who had refused him—"he came to his own, but his own received him not;" "he was an hungered, and they gave him no meat," &c. which were the Jews: they went away into everlasting fire, and everlasting punishment; and that was in Jerusalem. "His fire is in Zion, and his furnace in Jerusalem," as has already been described, beyond all dispute. (p. 378.) And in order to be preserved from the "fire kindled in Jerusalem," the disciples and followers of Christ were directed to watch, for the time was near at hand—in that day, in that generation—"this wicked generation," (see

Matt. xii. 45.) Not thousands of years yet to come, at the end of the world.*

Of all the absurdities, contradictions and inconsistencies, which result from the doctrine of endless misery, this exceeds all, that *nigh at hand —near at hand—even at the doors—immediately—the time draweth nigh—the coming of the Lord draweth nigh—shortly be done—hastening—come suddenly—cometh quickly*, &c. should all mean thousands of years. Nearly 1,800 years are past; and no one pretends to say how many thousand years are yet to come.

If that was not the time so often spoken of by Christ and his apostles, when the righteous, or the Christians, in the gospel dispensation, were arraigned on the right hand, and the Jews on the left, and the old dispensation, which passed away, then, short, is long, and nigh at hand, is a great way off; and, even at the doors, is a great

* It is a matter of great doubt whether it ever will end. The world may in process of time experience great convulsions, and revolutions, and become some different from what it is at present. But how can it end? Will all the matter of the globe become annihilated? By ignorantly understanding the highly figurative language of Peter, 2d epistle, iii. 7, 10, 12. many people suppose the sun. moon and stars will "all pass away with a great noise." What will become of billions of other suns, and trillions of other worlds that float in boundless space? Will they all melt, and turn to nothing? This cannot be. But many people can very easily be most intolerably ignorant. Christ tells his disciples to watch, and speaks of his coming as a thief in the night. (i. e. unexpectedly.) And Peter, speaking of the coming of Christ, in the same figurative manner that Christ speaks of his own coming, (compare Pet. ii. 10. with Matt. xxiv. 29—31. and with Joel ii. 30, 31.) also says, "The day of the Lord cometh as a thief in the night;" which he had l'arnt from Christ. And the apostle Paul, 1 Thess. v. 2. says the same. And Rev. iii. 3. and xvi. 15. the same. And the same in several other places in the epistles. All which evidently allude to the same event, that Christ speaks of; all just as plain as several men can speak or tell about the same event, in the present day, with only some variation in words. And though so plain, yet many people, and some of the learned, who ought to know better, expect that this world and all the other worlds, called stars, will melt and turn into nothing! Ignorant people may think so, and be excusable, but the learned ought to be ashamed of such folly, and know better how to understand metaphorical language.

way from the door; and what we understand by immediately, soon, and quickly, is, by Christ and his apostles, meant directly the reverse.—If I understood the scriptures as limitarians do, I would be a deist, and would have been one long ago; for according to their system, it is a book abounding in contradictions; and it is the very cause that there have been and are thousands of deists, because they conclude that the Bible must be understood as limitarians, those called orthodox divines, and others, understand it; as numbers of deists have told me, that if they had understood the Bible, or had known that it should be understood as Universalists understand it, they never would have been unbelievers in Revelation. Winchester says, that numbers have become believers on being fairly convinced that the scriptures should not be construed and understood as they have been by those who believe in partial salvation.

"A very sensible deist,"* says Winchester, "once said to an acquaintance of mine, who believed and preached the Universal doctrine, 'had I been acquainted with your system thirty years ago, I should have been a zealous Christian, and as great a friend to Revelation as I have been an enemy.'"

That the scriptures, as they have been commonly construed, abound in contradictions, has been long observed by many learned and sensible men. Even such contradictions, as short, is long, and nigh at hand, in a little time, are thousands of years. But to get over this, they say,

* *I believe* this was Dr. Franklin.

"one day, with the Lord, is as a thousand years, and a thousand years as one day." This is a miserable *subterfuge*, to quote this of Peter, who is only speaking of the time from the judgment on the wicked by the flood, to that judgment and perdition which was reserved to be inflicted on the wicked Jews. Peter was speaking of time relating to finite creatures, and what would be accomplished in time, in that generation, and not as to time relating to the Deity. And to quote this of a thousand years, &c. to palliate for the time said to be near at hand, that the wicked, the Jews, should go away into everlasting fire and everlasting punishment, and yet being so long as to (what limitarians call) the day of judgment hereafter, when the wicked will be placed on the left hand, and be sentenced to everlasting punishment, is nothing better than *equivocation*, making the scriptures, or Christ, say one thing and mean another.

It is impossible to prove to the contrary, or to produce the least shadow of proof, that the whole discourse of Christ in the 24th and 25th chapters of Matthew, did not wholly relate to the Jews, and to the calamities that came upon them. And as further proof, that not only all that Christ says in this discourse, but in his parables, wholly relates to the Jews, he says nothing about the Gentiles, or of any judgments that were coming upon *them;* but only the Jews: upon them should come all the righteous blood shed upon the earth, from the blood of Abel, &c. "And those were the days of vengeance, that all things which are written by Moses and the prophets might be fulfilled." And in Luke xiii. 27, 28. Christ speaks

of the Jews, and only of them, that they were workers of iniquity, and should depart, &c.— when they should see others sit down in the kingdom of God, that kingdom in which Christ came, (i. e. the gospel dispensation.) "And," said Christ, "ye yourselves," (i. e. the Jews,) "shall be thrust out, where there shall be weeping and gnashing of teeth." Of this we have proof, and occular proof to this day, that they were cast out. And as to their weeping, &c. abundance of it may be seen in the history of them. And as the words forever, and everlasting, in many places in the scriptures, mean a long time, but not endless, it might be said of the Jews, that they should go away into everlasting punishment, with more propriety than of any thing of a temporal nature to which the words had ever been applied.

There never was a nation that has suffered so much and so long as these people have.* The prophet Isaiah, (xl. 2.) speaking of their restoration, and when "her iniquities is pardoned," says, "she hath received of the Lord's hand, double for all her sins." In my history of the Jews, which is continued from some time previous to the destruction of Jerusalem down to the present day, it is stated that their sufferings were far from being at an end when their city and temple was destroyed. Indeed, it may be said that their sufferings were only begun. Nearly 100 years

* They have suffered so much by professed Christians, that they have cause to hate the very name. For nearly 100 years past, their condition has become more tolerable. It seems as if the (anti) Christians had become tired of persecuting them. America is the only country in which they have not been persecuted; at least nothing in comparison to other places.

after, when they had again increased, they suffered a second destruction and dispersion—600,000 were slain by the sword, besides countless numbers which perished by famine and fire, and an incredible number was sold for slaves, and dispersed over the earth. From time to time they have been banished from one place to another, their property has been repeatedly confiscated, and they have been massacred and murdered by hundreds of thousands. It has been as was predicted. "I will scatter them toward every wind, and I will draw out the sword after them, and they shall know that I am the Lord."

While several nations, their conquerors, have become extinct, they still exist. According to another prediction: "I am with thee, saith the Lord, to save thee. Though I make a full end of the nations whither I have scattered thee, yet I will not make a full end of thee, but will correct thee in measure," &c. Thus this everlasting punishment is for correction; which word, in the original, as before observed, signifies correction inflicted for the benefit of the offenders: and this agrees with many passages in the scriptures, of people being corrected or punished, that they might *know the Lord*

Although the Jews are scattered among all nations under the sun, yet they remain a distinct people by themselves. Where is there any thing comparable to this to be seen in all the histories of all the nations under heaven? Whoever is well acquainted with their history, must acknowledge, that from first to last, they are the greatest wonder in the world. *The hand of God appears to be about these people. They must be preserved.*

for some great event, according to the numerous prophecies of their restoration, which are to be found in as many as 37 chapters and 256 verses. Though it is said that they should be cast off and utterly forgotten, and that their punishment should be everlasting, and that they should never inhabit their land again, yet to the same people, the greatest blessings, both temporal and spiritual, are promised; which may be clearly seen, and as it were at one view, by the following contrast:

Thus saith the Lord, The land shall be turned into burning pitch.—It shall not be quenched night nor day; the smoke thereof shall go up forever and ever; from generation to generation shall it lie waste; none shall pass through it forever and ever. (Isaiah xxxiv. 9, 10.)	Thus saith the Lord, in that day that I shall have cleansed you from all your iniquities, I will cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled. Whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency. They all shall be righteous, they shall inherit the land forever.
Thus saith the Lord God, behold mine anger and my fury* shall be	In a little wrath I hid my face from thee, but with everlasting kind-

* Fury is not in me saith the Lord. (Isa. xxvii. 4.) Limitarians may reconcile this with the above, if they can.

poured out upon this place, upon man, and upon beasts, and upon the trees of the field,* and upon the fruits of the ground, and it shall burn and shall not be quenched. (Jer. vii. 20.)

That the fire shall not be quenched, see also Jer. xvii. 27. Ezek. xx. 47, 48.

ness will I have mercy on thee. It shall come to pass, that like as I have watched over them to pluck up, and to break down, and to throw down and destroy, and to afflict, so I will watch over thee to build and to plant, saith the Lord.

Behold I, even I, will utterly forget you, and the city that I gave you and your fathers, and cast you out of my presence, and will bring an everlasting reproach up on you, and a perpetual† shame which shall not be forgotten. (Jer. xxiii. 39, 40.)

A woman may forget her sucking child, yet will not I forget thee.—For your shame, you shall have double, (honour,) and for confusion, they shall rejoice in their land, they shall possess double, everlasting joy shall be unto them.

The men that have trangressed against me, their worm shall not die,

Sing and rejoice, O daughter of Zion. I will gather you from among

* The Roman army destroyed all the beasts, and the trees, and the fruit of the ground, for as much as ten or twelve miles all around Jerusalem. All of which had been as a garden spot, with all kinds of fruit trees; they left the land a desert waste; their anger and their fury raged till it destroyed every thing except a few old men and women, left to mourn over the ruins.

† The word *perpetual* in this text is the same in the original as the word *everlasting*.

neither shall their fire be quenched, they shall be an abhorring unto all flesh.* (Isa. lxvi. 24.)

all nations, whither I have scattered you.—And I will make you a name and a praise among all people of the earth, when I turn back your captivity.

Thus we see, as plain as any thing can be presented to be seen, that all those passages on the left hand refer to the judgments that came upon the Jews, in the destruction of their city and temple, and their suffering throughout their dispersion, down to the present day; (and how much longer God only knows;) and although it was declared that they should be utterly forgotten, and cast out of the presence of the Lord forever, into sufferings under the figure of a fire, and a worm—that the fire should not be quenched, and their worm should not die—yet we see on the right hand column, that these words *do* not mean endless. That on the left hand reads the same as, Depart from me, ye cursed, into everlasting fire, where the worm dieth not, and the fire is not quenched; and the same as that they should go away into everlasting punishment.—And the right hand reads directly the reverse—the same as, Come, ye blessed, enter into the joy of your Lord. It is now all joy and rejoicing, "Sing O heavens, and be joyful O earth; and break forth into singing O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted. Jerusalem hath re-

* Six hundred thousand dead bodies, cast out of Jerusalem at the time of the siege, must have been an abhorring to all the living.

ceived double for all her sins, and now her warfare is accomplished, her iniquities are pardoned, and her everlasting punishment ends—the fire is quenched, and their worm dies, and nations and people are called upon to rejoice with Jerusalem. It is a fact. There is none of that poison doctrine, of an eternal hell and punishment, any where in the scriptures, when rightly understood. If people are cast off, and punished, and so long that it is called forever, yet the Lord remembereth mercy.

Christ speaks of the Jews just as the prophets did, and speaks of the same judgments that were coming on that people that the prophets had predicted; he quotes their words, of a fire that shall not be quenched, of the worm that dieth not, of being cast off forever—and in words of the same import as, of an everlasting reproach and perpetual shame; and Christ and the apostles also speak of their restoration.

No expositor of the scriptures, that I have ever read, understood these expressions used by the prophets, to mean endless, but of the temporal calamities which came upon the Jews. Nor have I ever heard any preachers quote them when they have been preaching about hell and everlasting punishment. Well, as Christ speaks of the Jews in the same, or similar language, and of the same calamities that the prophets had, why should we understand him to mean endless punishment, and the prophets only temporal punishment?

Who can answer this question?

To present this subject in as clear a light as possible, (for I consider it of much importance,) I will state the substance of what the prophets

and Christ have said concerning being cast off forever, by way of contrast, and as you understand one to mean, so certainly you must understand the other.

The Lord declares, by the prophets, "I will utterly forget you, and *cast* you out of my presence. And I will bring an *everlasting* reproach upon you, and a *perpetual* shame which shall not be forgotten. Their worm shall not die, neither shall their fire be quenched."	Christ says "Depart from me ye workers of iniquity, I know ye not —*Cast* the unprofitable servant into outer darkness—These shall go away into *everlasting* punishment—Depart from me into *everlasting* fire, where the worm dieth not, and the fire never shall be quenched."

Now, as it has been understood by expositors and commentators, and learned writers in general, that the prophets meant temporal punishments, then, if Christ, when speaking of the Jews, quoted those words of the prophets, or refers to them, and so understood them, then it is certain that he must have meant the same temporal miseries that were coming on the Jews.—We know that Christ, and his apostles also, often quoted from the Old Testament, and it is very seldom that they quoted exactly the same words; but surely they must always have meant the same; and so we should always understand those quotations according to what was meant by the writers whence they are quoted.

Now I ask again, and the same question that Balfour asks in his Enquiry, and in the same

words, "If the temporal punishment of the Jews is in the Old Testament called *perpetual* and *everlasting*, and yet it is to end, why ought the same language, borrowed by the New Testament writers from the Old, and used in speaking of the same people, and the same punishment, be interpreted of endless duration?" We may safely venture to bid defiance to all the orthodox divines, or believers in endless punishment, under heaven, to give a rational and scriptural answer to this question. There is no way that I can see for them to do it, but to clearly prove that Christ's discourse in the 24th and 25th chapters of Matthew, in answer to the question his disciples asked him, (in the 3d verse of the 24th chapter,) has no relation or allusion to the Jews, nor any thing in this world, but altogether to the world to come. But this, I presume, no man, except a crazy one, would undertake to do.

It appears to be superfluous to add any thing more, to prove that Christ and his apostles did not mean endless punishment. But I will just briefly remark, that whenever Christ and his disciples speak of punishment, hell and destruction, they only speak this of the Jews. Never a word of the like when they address the Gentiles. In all the epistles which were written to Gentile believers, not a word is said to them about the punishment of hell. They are addressed in different language; because the miseries that were coming on the Jews did not so much concern the Gentiles. St. John's gospel was written, it is said, for the use of the Gentiles; and was written some time after the destruction of Jerusalem. Those discourses concerning

the miseries of the Jews, recorded in the other gospels, are omitted in this, because the principal event, the destruction of Jerusalem, was past. To have related those discourses, would have been warning men of evils to be endured, after they had been suffered. But even if it was written before the destruction of Jerusalem, and written for the Gentiles, they were not concerned in the predicted punishment of the Jews; and therefore, the punishment of hell, the everlasting fire, &c. which only concerned the Jews, is omitted in all discourses addressed to the Gentiles. Does not this clearly show that it was temporal punishment that Christ meant, and which only concerned the Jews? But if Christ meant endless punishment for sins, I ask, why did he not speak of the Gentiles, and warn them of such punishment, as well as the Jews? *And* also the apostles, why did not they warn them of such punishment, and preach it to them as well as to the Jews? Answer these questions who can.

It all shows clear enough that they meant the temporal punishment of the Jews; that they had filled up the measure of their iniquities, and that the days of vengeance were coming; and all that had been written by Moses and the prophets, of the consequences of sin and wickedness, should be fulfilled on that generation. "Ye serpents," &c.—[he is speaking of the Jews, and to the Jews,] "how can ye escape the damnation of hell. Verily I say unto you, all these things shall come to pass upon this generation."

Can any man or woman, who has read, and understood what has been thus far written, want

more proof to convince them that the compassionate Saviour never meant that any soul should be punished in a hell forever? If it should so happen that this work should fall into the hands of one who is so unreasonable as still to want more proof, I will gratify him with the following, which is almost sufficient proof, exclusive of every other consideration, that Christ did not mean endless punishment.

And that is, that those who heard him, did not understand him so. In proof of this much could be produced; but I must be short. The Jews never accused him with threatening them with endless punishment. Not any thing he ever said to them would have been more likely to irritate their feelings against him; for they had not the least expectation or belief that any of their nation would ever be lost, as they considered themselves the only people of God on earth; and to tell them about going to an endless hell, you may be sure that they would have been more offended than at any thing that Christ or his disciples ever said to them. The Jews often find fault with him for many things he said to them, of much less importance than threatening them with endless misery: but never a word do we read of their expressing any dislike, or being in the least displeased, on account of his warning them of hell torments hereafter. Nor do they accuse the apostles with threatening them with such punishment. It is very reasonable to conclude, that if they had so understood him—as when he said, "how can ye escape the damnation of hell"—they would have made some reply, as they did to almost every thing that Christ said to them.

which they did not believe or like; but to that of all things they the least believed, and which would have offended them most, not a word do they say. It is evident, yea it is certain that they did not understand him to mean punishment in another world. And, as it has been heretofore shewn, (p. 205, &c.) such punishment was not preached by Christ nor his apostles to Jews nor Gentiles. If they had, we certainly would have some complaint from the Jews; but never a word.

Most people attach a different meaning to the words hell, forever, and everlasting, as also to many other scripture words, to what they did when the Old and New Testaments were written. This Dr. Campbell, in his Dissertations, has shewn in a number of instances. And many words in the New Testament are understood differently from what they are in the Old. It is well observed by another learned writer, that "without an acquaintance with the Old Testament, it is impossible for us correctly to understand the New. The reason is obvious," (*as I* have before observed.) "The New Testament writers are frequently using phraseology borrowed from the Old. This is often done, when no formal or exact quotations are made. The New Testament writers often clothe their ideas nearly in the same language," (as we have seen Christ does in his predictions respecting the Jews.) "To the Old then we must often have recourse in order to understand the New Testament."

If David had the same idea of hell, or understood the word as most people do in this day, what must we think of him, or his prayer con-

cerning his enemies. "Let," says he, "death seize upon them, and let them go down quick into hell." (Ps. lv. 15.) What would we think of a man who should now so pray? It would not be much like the directions our Saviour has given us, to love our enemies and pray for them.

Hell, in the original, in the Old Testament, is sheol, and is oftener translated grave, than hell. Sometimes it is translated hell in the text, and in large Bibles it is put grave in the margin, as it is in this of David. He prays that his enemies may be destroyed, and go down quick into the grave. They had not learnt in David's time to love their enemies; it was an eye for an eye, &c. But Christ taught a better way; that we must become altogether governed by the principle of love, and love all our fellow-creatures, because our Father in heaven loves all; and we should endeavour to be like him as much as possible.

But again about hell, David said, "Great is thy mercy toward me, thou hast delivered my soul from the lowest hell." (Ps. lxxxvi. 13.)—What? Had David been in hell, and even in the lowest hell, and got out again? Yes; just such a hell as all who do wickedly go into, and are punished according to the enormity of the evil they do. It is probable David got into hell when or shortly after he murdered Uriah: such a wicked act as that was altogether enough to sink any man into the lowest hell.

According to the scripture account of hell, a man may be in hell forever, and yet come out again. Jonah says, (ii. 2.) "Out of the belly of hell cried I, and thou heardest my voice. I went down to the bottom of the mountains; the earth

with her bars was about me forever; yet hast thou brought up my life from corruption, O Lord my God."

Hell, in the scriptures, often means the grave, and also a state of mental darkness and suffering; and not once does it mean a place of endless misery. It is agreed by many of the most learned authors, (not Universalists,) that it is no where used so in the Old Testament. Dr. Campbell says, in his Dissertations, that "*sheol* ought never, in the scriptures, to be *translated* hell; at least in the sense in which that word is commonly understood by Christians."

And in another place he says, "It is very plain that neither the Septuagint version of the Old Testament, nor in the New Testament, does the original word convey the meaning which the present English word hell, in the Christian usage, always conveys to our minds."

For the sake of the unlearned reader, I will further observe concerning the word hell, which, in the original, is sheol in the Old Testament, and hades, in the New. Sheol, as before *observed*, is sometimes translated hell, and *sometimes*, the grave. If the word sheol had been translated hell, in the text where Jacob says, "I will go down into the *grave* unto my son mourning," it would have read, I will go down into *hell* unto my son mourning. And when his sons *proposed* to take Benjamin along with them down into Egypt, the text would have read, Ye will bring down my grey hairs with sorrow to *hell*.—But here the word sheol is translated grave.

"The word hell, in Ps. xvi. 10. and which is *quoted* in Acts ii. 27. in both places," says Dr.

Campbell, "the original word sheol, is the same both in the Hebrew and Greek, as in the two former quotations. And though it is in both places rendered hell in our common translation, that is, 'thou wilt not leave my soul in hell,' it would be absurd to understand it as denoting a place of endless misery." And the same in all other places where sheol and hades occur in the original, and where hell occurs in our translation. Dr. Campbell, (and also Wesley, as before noticed, p. 335,) says. "that it has no allusion to a future state, but simply to the state of the dead, without any regard to the goodness or badness of the persons, their happiness or misery." This is not a quotation from a Universalist, but from a celebrated writer and learned clergyman of the church of Scotland. "Nor are they," says Balfour in his Enquiry, "Dr. Campbell's opinions alone, about the original meaning of the word hell, or sheol, but such as are now admitted as correct by learned writers and commentators."—The learned Cruden, in his Concordance, says, hell, in Hebrew, is sheol, which signifies the grave, or place of the dead.

When sheol is translated hell, it no more means hell as a place of misery in another world, than it does when it is translated grave, or pit: and if the translators had not been believers in the orthodox doctrine of endless misery, limitarians would have found but little indeed to support their cruel doctrine of endless misery. This is far from being my opinion alone. But even as they have translated the word sheol, in the Old Testament, and hades, in the New, there is not one passage, when rightly understood, which supports the doctrine of endless punishment. No not one. Though in the manner that many passages are translated, they are more difficult to be rightly understood by common readers. I will here mention one text out of many, (Matt. xii. 32.)—"Whosoever speaketh against the holy ghost," (holy spirit, instead of ghost; but this is not so material as the next sentence,) "it shall not be forgiven him, neither in this world, neither in the world to come." This is often quoted against Universalists: but read it right, and then see what it amounts to—"will not be forgiven either in this *age* or that which is to come." This alters the sense materially. And if it had been so translated, limitarians would never have quoted it to prove their unmerciful doctrine; for which purpose it has been quoted thousands of times. All this trouble has been in consequence of ignorance. That this text should so read,

no one will dispute, who is acquainted with the several translators who have so translated it, and numerous learned writers who so read it, and not Universalists neither.

I will notice a few more passages which have been construed to mean endless punishment, (as far as my allotted work will permit, and on which account the type is changed.) There is a text in Psalms, (ix. 17.) where sheol is translated hell, which limitarian preachers often quote when they are preaching about hell, and sending people there without mercy. "The wicked shall be turned into hell, with all the nations that forget God." But they never would have mentioned this passage to prove their hell, if it had happened to have been translated, "The wicked shall be *hurried into* the grave, with all the nations that forget God." In conformity to many other passages similar to this, the wicked, or "bloody and deceitful men, shall not live out half their days. God shall bring them down into the pit of destruction." (Ps. lv. 23.) If this had been translated hell, instead of the pit, then we should have often heard it ignorantly roared from the pulpit, God will bring the wicked down into the hell of destruction. And if the word grave, in Job xxi. 13. had happened to have been translated hell, instead of grave, we should often have heard concerning the wicked, "They spend their days in wealth, and in a moment go down to *hell.*" This would have been a most important text for limitarian preachers to prove their hell. And in Ps. xxxi. 17. would have been a strong text, and would have been quoted thousands of times before this day to support everlasting misery, if it had been translated hell instead of grave, thus, "Let the wicked be ashamed and silent in hell." Sheol, in these passages, and many more, might have been translated hell with just the same propriety as they have translated sheol, hell, in Ps. ix. 17. "that the wicked shall be turned into hell."—But if sheol in Ps. ii. 6. had been translated hell, instead of the grave, limitarian preachers would never have mentioned it. "The Lord killeth and maketh alive; he bringeth down to hell, and bringeth up." It would have been very unfortunate for restoraton Universalists, if sheol, in Job vii. 9. had been translated hell, instead of the grave. They would have had it often dinged in their ears, He that goeth down to hell shall come up no more.

And there are many other texts that might as well have been translated hell, as grave, or pit; as when translated hell,

it has no more allusion to the state of the soul in another world, than when translated grave, or pit. Whoever thinks to prove an everlasting hell, or any hell or punishment at all after death, from the Old Testament, must be an ignoramus. And it is wonderful, as before observed, that as it is certain a hell of endless misery is no where revealed or taught in the Old Testament, that it should be revealed in the New, under the gospel dispensation! Life and immortality, glad tidings of great joy to all people, hell and everlasting damnation, brought to light by or through the gospel! O dear! O dear! what work has been made of the scriptures. See pages 203, 204, 214.

As I have before observed, the scriptures were translated by those who believed in endless misery. But if we had a correct translation of the Old and New Testament,* limitarians would find very little indeed that they could construe to support their dreadful doctrine of endless misery, (of all things under the sun, or of which we can think, or imagine, the most dreadful, fearful and horrid.) Men critically learned in the original languages have shown that the words everlasting, forever and ever, by no means convey the idea of infinitude, unless when applied to God, or things which in their nature are of infinite duration; and that these words should be translated, (and their full force is conveyed in our language,) by the terms *age*, *ages*, and *ages of ages*. What is the meaning of forever and ever? Ages of ages may be longer than an age, but how can forever and ever be longer than forever?

We read in Ezekiel xxxii. 27. "That the uncircumcised have gone down to hell with their weapons of war, and they have laid their swords under their heads." Now there is not a passage in the scriptures that speaks so plain and posi-

* Anthony Purver's translation of the Old and New Testament, from the original, (2 vols. folio, a labour of thirty years,) is the best translation I have seen—it agrees with the most learned writers, expositors and critics. He finds much fault with our translation, which he says was translated by the orthodox, and according to the orthodox faith. (Then it is no wonder that it abounds with errors.) Therefore, if it had been translated by those of a different creed and faith, the translation, in certain words and sentences, would have been different. A translator, he says, should not be governed in the least by any creed or faith which he believes to be right, but should translate word for word, according to the sense of the original, without bending any thing to accord with his religious opinions. It is said that Purver was an extraordinary character, and highly respected by all people as a Quaker preacher.

tive as this, that the wicked go down to hell. The text in Ps. ix. 17. no more means that the wicked and the nations shall be turned into a hell in the world of spirits, than this passage means that they went down into such a hell. I should suppose that no man can be so stupid as to think that this last text means that the uncircumcised (that is the heathen) went down into hell with their swords under their heads. The next verse reads, that their iniquities shall be upon their bones. This shows that it was the grave. And in the same chapter we read of their being slain by the sword, and of going down into the pit. Here we see hell is the grave, or the pit. And Ezek. xxxi. 16, 17. we read of "nations being cast into hell, with them that *descend into* the pit;" and of "the trees of Eden, the choicest and best of Lebanon, they all went down into hell."

I will notice one passage more, which limitarians often quote to prove everlasting punishment, and then draw to a conclusion. (I wish I had room to notice every text that they so construe. It can be clearly proved that not one has any such meaning.) The text to which I allude is this of Daniel xii. 2. "Many of them that sleep in the dust of *the* earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This text is commonly understood to mean the general resurrection of the *bodies* of all men from their graves, and then the righteous and wicked to receive their final sentence of everlasting happiness, or misery. It is surprising to me that any man acquainted with the scriptures should so understand this passage: though no more so, than that they should understand the 46th *verse* of the 25th chapter of Matthew to mean everlasting punishment, which having proved that to mean no more than the miseries and destruction that befel the Jews, the less need be said on this of Daniel, or no more than to show that Daniel is speaking of the same people and same event; and of the same that the prophets before him had predicted. This passage of Daniel appears to be a quotation from *Jeremiah*; or if not, the sense or meaning is precisely the same. In Jeremiah we read, "I will bring upon you an everlasting reproach and perpetual shame." Whatever may be the meaning of this from Jeremiah, the meaning of this in Daniel must be the same; and whatever is the meaning of Daniel, the meaning of Christ is the same; as it is evident they are all speaking of the same people and same event; for here in

Dan. xii. 1. are the very words that Christ uses in speaking of the destruction of Jerusalem. "And there shall be a time of trouble, such as never was since there was a nation, even to that same time." Christ says, "from the beginning of the world," and adds, "'nor never shall be." This is all the difference. And that Christs understands Daniel to be speaking of the destruction of Jerusalem is certain, for he refers his disciples to Daniel, and says, "when ye shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place, whoso readeth let him understand;" that is, whoso readeth this of Daniel; for he is speaking of the trouble that is coming on the Jews, and such as there never was since there was a nation, "let him understand." There are thousands, even in this day, who do not understaud, when they read this of Daniel, although his predictions have been fulfilled, and although they read in history of the great troubles of which he spake, and although they see the people, and their troubles, or their dispersion, not yet ended. Yet so most grossly do they err, as to suppose Daniel meant punishment of all the wicked Gentiles as well as Jews, in another world, which should never end, when he is speaking of his people. *Thy* people, says the angel and when Christ speaks of the same people, and no other, and confirms what Daniel had said of the *great tribulation;* and he apparently tries to make all understand when those troubles shall be, by saying, before this generation shall pass away. Yet people, after all things of which the prophets, Christ, and the apostles have spoken, do not yet understand what they read. And when the apostle Paul, (1 Thess. ii. 16.) wrote at the very time of the fulfilment of these troubles, and says that wrath *is* come upon them, the Jews, to the uttermost. Yet many will have it that the wrath to the uttermost will be hereafter. The apostle says it is come, yet they will not have it so, but that it is to come. A hell they will have against scripture, reason, common sense, and every thing like sense, and against all the promises of good that God ever made to man; not only his first promises to Adam and Abraham, but all others. But I return, not being yet quite done with Daniel.

Daniel more particularly tells the time when those things of which he speaks will be, which many people ignorantly suppose will be in a world to come. He says, "From the time the daily sacrifice shall be taken away, and the abomi-

nation that maketh desolate, there shall be a thousand two hundred and ninety days." To what this number refers we do not know for certain. But it was on the 7th of July, A. D. 70, about three months after the commencement of the siege by Titus, that the daily sacrifice ceased, there being, says Josephus, no proper person to officiate in the temple to offer it up any longer. It is clear that Daniel was speaking of the downfall of the Jews and end of their power. And further: in the 10th chapter, the angel says to Daniel, "I am come to make thee understand what shall befall thy people" (i. e. Jews) "in the latter days;" (the end of the Jewish dispensation and Mosaic economy is called the *latter days*;) "for yet the vision is for many days." Nor for another world, nor for or to eternity. (xii. 1.) "And at that time." We will see directly at what time, whether in this world, or the day of judgment, thousands of years hence, (or never,) was meant. "At that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people: and then shall be such a time of trouble" (to the Jews) "as never was since there was a nation," &c, "And at that time thy people shall be delivered, every one that shall be written in the book." (not a paper book.) Now, reader, let us pay attention, and we will see how much people, *and even* some learned men, have been mistaken about *this text*, of "many that shall awake to everlasting life, and some to shame and everlasting contempt."

First: let us consider the beginning of this verse, which speaks of the coming of Christ, the same coming that *he* himself speaks of, though not in such high figures and swelling words, as "coming in the clouds of heaven, with power and great glory," but under the character of a prince "which standeth for the children of thy people." Now to chastise them for their iniquities, and "then shall be such a time of trouble," &c. "And at that time thy people shall be delivered." The same people that awoke to everlasting life. Not at the time of trouble in another world, (nonsense) but *of the time* of trouble, which Daniel, Joel, and several other prophets, and Christ foretold should come to pass before that generation passed away. And the same people of whom Isaiah speaks, and of the same time, (xxvi. 20.) "Come, my people, enter *into* thy chambers, and shut thy doors about thee, hide thy*self*, as it were for a little moment," (which is of the same meaning as what Christ told them, to flee to the mountain

when they should see Jerusalem compassed with armies, get out of the way as soon as possible, and hide yourselves,) "until the indignation be overpast." It was only about five months when all was "swept with the besom of destruction." "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." It has been mentioned before, what numbers lay unburied.—Now, reader, can you think that the righteous will "hide themselves at the day of judgment until the indignation be overpast?" What nonsense the common doctrines have made of the scriptures. I wonder there are not twenty deists to one. But to keep to my texts, which as now construed and understood, all agree and correspond.

It will not be disputed, that the people who were delivered, "every one whose names were found written in the book," (i. e. in the spiritual book of life,) were the same that awoke to everlasting life. Well, when were they delivered, and when did they awake to everlasting life? The writer of these words will answer for himself. "At that time"—at the time there was such trouble as had not been since there was a nation. Not at a time of trouble in the world of spirits. It is strange how people have ever come to understand these things so, when they have been told the time by Daniel and Christ, who both speak in the same words, and of the same trouble, which should be before that generation passed away. And at that time of trouble, every one whose names were written in the book of life, or who had received the gospel, were delivered. It is recorded as a most extraordinary circumstance, or singular instance of providence, that not one Christian perished in the siege of Jerusalem.—Christ forewarned his disciples to flee to the mountains when they should see Jerusalem compassed with armies. They were mindful of his warning, and were all delivered from destruction. Many of them went to Pella, a mountainous country, beyond Jordan, where the war did not reach.

There never was any thing in the world that so greatly tended to the progress of the gospel, as the destruction of Jerusalem. It was then, and for some time after, that it increased most rapidly. The great cause was, on account of the fulfilment of the predictions of Christ respecting Jerusalem and its inhabitants. Thousands of thousands, who had been asleep, as it is termed, in the dust of the earth, in a

state of ignorance of the true God and his Christ, awoke to everlasting life; or in the words of Christ, *into life eternal*. According to the scriptures, a man can go into eternal life in this world. "He that believeth on me, though he were dead, yet he shall live." "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent." And, according to the second part of the text, the Jews awoke to everlasting shame and contempt—and, according to Jeremiah, "to an everlasting reproach and perpetual shame," which has not yet come to an end—and, according to the words of Christ, they "went away into everlasting punishment." All of which certainly means the same. One cannot mean temporal punishment, and another eternal.

Now the whole just amounts to this, that the only way to prove a hell of endless punishment, must be to prove that what is said by the prophets, as quoted pp. 398 to 400, means endless punishment. If that can be done, then we must, to our great grief and sorrow, and to the sorrow of all good men, give up Universal Salvation. But thanks be to God, it does not lie in the power of all the advocates of endless misery on earth to rob us of our consolation—our heavenly and happifying doctrine—and prove that God will lie, or not fulfil his promises; for we know that they *cannot prove* that those declarations of the Lord by Isaiah, Jeremiah and Ezekiel, mean endless punishment of Jews and Gentiles, and I conclude that no man of sense and learning will ever undertake it, nor to find a law that ever threatened such punishment for sin, then we have gained the victory, the great and long controversy is decided. If this be a truth, it must be a consolation to every philanthropist, to every well wisher of the human family, to every good man, indeed a cause of joy to all who wish the happiness of their fellow-creatures.—And from the *abundant proof* that has been produced, I think it may be safely concluded that all men will be finally saved, and that the whole race of mankind shall know, and love, and praise God, and reign with him forever. *Amen*. Amen.

THE END.

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